UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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OF RELIGION

DID IT EVER OCCUR TO YOU

that you may escape sickness, poverty, unhappiness? "Oh, yes," you say, "when I get to heaven none of these things can touch me."

When you *get* to heaven! How are you going to *get* to heaven? Jesus Christ never said anything to justify that phrase. He has said that God's kingdom is *within you.*

All of heaven that you ever will have will open to you through your cultivating the things of God's consciousness in you. In his consciousness is no sickness, no poverty, no unhappiness, nothing that "loveth and maketh a lie." Let God's kingdom get into you—into your thoughts and your acts. Then you will indeed be in heaven.—*I. O. S.*

THE ESSENCE OF LIVING

We live in deeds, not years; in thoughts,
not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts
the best.
Life's but a means unto an end; that
end—
Beginning, mean, and end to all things
—God.

—Philip James Bailey.

NOTES AND COMMENTS

CHARLES FILLMORE

UNITY readers are asking for our estimate of Krishnamurti, the young Hindu, who is receiving much publicity through the claims of his sponsor, Mrs. Annie Besant, that he is the coming world teacher.

According to reporters who have interviewed Krishnamurti he does not estimate his ability so high as does Mrs. Besant. He says that he is "just a common fellow." Mrs. Besant says that a great Hindu master has at times taken possession of Krishnamurti and will eventually wholly dominate his personality. The popular idea seems to be that Krishnamurti is the fulfillment of the expectation of the second coming of Jesus Christ. This claim has not specifically been made by his sponsors, but it is implied.

I met Krishnamurti several years ago. He impressed me as a young man of superior spiritual outlook. He has an English education and an Oxford accent. Whatever may be claimed for him as a world teacher he will have to prove; people are skeptical and irreverent today as never before. Never in the history of the world have there been so many spiritual teachers as there are now. They are not being received with open arms as were the prophets of old. The people are hard-boiled—they have been preached to so long without proofs that they are demanding delivery of the goods.

However, we should not belittle the efforts of any one who is striving to teach spirituality. The people are ripe for instruction in the higher laws of life. They are eager to know the truth but they want proof in themselves or in their teachers that the doctrine is true. We have enough of theoretical religion. Religion is

following science in demanding facts instead of assumptions.

Personally I am satisfied that there will never be a reappearing here on earth of Jesus Christ as a man. Jesus raised his body to the fourth dimension. Every cell of his organism became a purified monad. These monads may be appropriated by any one who will raise his mentality to spiritual activity sufficient to tune in with the "kingdom of the heavens."

In this way Christians become "members of Christ." In the Last Supper Jesus gave a symbolical representation of how his body should be appropriated by his followers. They are to eat it and drink it. Such partaking is symbolical of the eating and drinking that we do mentally. We often hear the expression, "I fairly ate his words." Ability to appropriate another's thoughts is universal. The written words of an author carry much more than his language describes. Every word is insouled and though it may be printed millions of times in all languages in all ages, it does not lose its soul. Every one puts his soul into his words; a great soul realizes that his words will endure forever. Jesus was a great soul and he knew that his words were framed for eternity. "Heaven and earth shall pass away, but my words shall not pass away."

All great spiritual teachers are messiahs, in a sense. Every race has had them and their character has left its mark upon their people. What they taught their people became incorporated into the minds of those people and it has been handed down from generation to generation. We may estimate the greatness of a great soul by the character of the impress that he has made upon his people. Buddha was a great soul and his teaching has touched more people than the teaching of Jesus has touched. But impartial judgment forces us to admit that the teaching of Jesus has given a

forcefulness to his people that inspires them with the conquest of the world.

The claim that great world teachers are sent of God needs qualification. Souls are great because they have developed the greatness that is innate in all of us. God is no respecter of persons. God is not a person. God is the name of the creative principle which we are all expressing in greater or less degree. It depends upon us whether we shall be great. "The kingdom of God is within you."

Even though Jesus Christ was the Father of our race he must have evolved as we are evolving. He attained creative ability by striving to know and to do the will of the Father within him. The same privilege is yours and mine.

The soul of Jesus embodied in his words is still with us as the great world teacher. He is not coming in the future—he is here now helping us to raise our souls and our bodies to his standard. He has prepared a place for us in the heavens, the omnipresent ether. By his help we may raise ourselves to that place; having done that, we shall be like him and with him.

The great delusion of the religious world is that Jesus is coming again personally in some miraculous way, i. e., by incarnating in some person, or by displacing some soul and dwelling in his body, or by suddenly appearing in a flesh-and-blood body in the heavens with an angelic host. These are the superstitions of the sense mind which clings to materiality. Jesus warned us against the delusions of sense and plainly taught that the superman would appear as lightning in the heavens, the higher realms of the mind. Read the 24th chapter of Matthew, in which Jesus is quoted as follows:

"Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe *it* not. For there shall arise false Christs, and false prophets, and shall show

great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man."

The following letter was written to a Unity subscriber by her sister, who evidently lives in Kansas City, and speaks as one having authority:

Dear Sister:

Unity School of Christianity is not considered as anything akin to the Christian religion by those who are familiar with its inner teachings. Christianity believes in a God with a personality separate and distinct from his universe. Unity teaches God is not a person. Its idea seems to be that God dwells in all the atoms of matter and is everywhere present. Theologically described, Unity is essentially materialistic pantheism.

Unity and Christian Science have much in common; both are pantheistic. Christian Science teaches that Mind is the only reality and that God is the composite mind of the universe. The Christian Science idea concerning sickness is that you cannot be sick, because you have no body; according to their theory, your body and all other material things are the creation of the mortal mind. In contrast with this, Unity seems to teach that the body is God and that you cannot be sick, because your body, being God, cannot be sick. Christian Science and Unity stand at the opposite ends of idealistic and materialistic pantheism.

Unity has no heaven or hell, as commonly understood by Christians. It holds the Buddhist or theosophical idea of reincarnation of souls. While this does not appear in the Unity literature, reincarnation is taught in the Unity meetings here.

Unity philosophy has no place for the vicarious, substitutionary death of Christ, its teaching being that his physical body died as a martyr for his ideals and that no

one is saved by the virtue of His blood shed on Calvary's tree.

While Unity uses the language of Christianity, its words contain altogether different meanings. Prayer with Unity is purely meditation and affirmation. It is distinctly different from the Christian prayer of supplication to an objective God.

Unity healing is entirely similar to that of Christian Science or other psychological cults. Doubtless people who have ailments that are the results of nervous or mental conditions, are helped.

While I have no definite information, I understand that Unity property is held in trust by the Fillmores; I do not believe that at this time it is a religious organization, as we usually understand religious bodies to be organized. In connection with its institution here it maintains an elaborate dining hall and the whole institution is run on a financial basis that is very profitable to the owners.

A. B. C.

In regard to the statement in the foregoing that we teach reincarnation and the implication that Jesus did not teach it: We do teach reincarnation because it is the only reasonable explanation of the great diversity of human character, which is found in the world today. God is just and he is no respecter of persons, consequently he gave us all the same potentialities in the beginning. One's present status is the result of one's many lives and of experiences with using these innate talents. Jesus taught this truth in the parable of the talents.

Jesus' own incarnation as Jesus was prophesied before he was born; the same is taught concerning John the Baptist, who was the incarnation of Elijah. Jesus indorsed that statement, as you will find in Matthew 11:14. "And if ye are willing to receive *it*, this is Elijah, that is to come. He that hath ears to hear, let him hear."

The Jews in the time of Jesus taught and accepted reincarnation; you will find in Matthew 16:13, 14, that it was common hearsay that Jesus was Elijah or

Jeremiah or some of the other old prophets come again.

Again, in Matthew 17:10-13, Jesus taught that Elijah had come in the person of John the Baptist. As you will find in John 1:21, the Levites asked John the Baptist whether he were Elijah and he said, "I am not," showing that the incarnated soul does not intellectually remember its past lives, unless there is consciousness of spiritual illumination.

Reincarnation is accepted and taught by many religious people today, mostly in oriental lands. It is rational and gives one an understanding of God's plan for the human family.

Unity teaches that reincarnation will cease when the followers of Jesus overcome death as he overcame it. When we follow him in the regeneration we shall become perfect and our bodies will not know death; we shall become so spiritual that we shall live in the spiritual ether with Jesus; that is the great and the final resurrection.

Christianity believes in a God whose presence is separate and distinct from his universe. Unity teaches that God is the immanent, indwelling Spirit of man and the universe; not a personality, but as Jesus told the woman at the well, "God is Spirit: and they that worship him must worship in spirit and truth" (John 4:24).

Jesus taught again and again that the Father was within him, and told his followers, "The kingdom of God is within you." In the 24th chapter of Matthew he points out that God is in the secret place within the individual soul, but those in the outer, personal consciousness will say, "Lo, here is the Christ, or, Here;" but he also says, "Go not forth." God is Spirit and his son is a spiritual being. "The kingdom of God is within you;" it is within every one of us.

"He is not far from each one of us: for in him we live, and move, and have our being . . . For we are

also his offspring." If this can be interpreted as pantheism, then both Jesus and Paul were pantheists.

Unity teaches that the Spirit in man is from God, and God being perfect, the spiritual man is the "image and likeness," as taught in Genesis, and is perfect. This spiritual man forms a man out of the dust of the ground (substance) and breathes into him the breath of life, this being a symbolical description of the evolution of soul and body. The Adam man has will and power of thought, and by thinking on his own account he produces sickness, leading to the disintegration of his body; that is the result of self-will's ignoring the inspiration of the spiritual man.

Orthodoxy teaches that Jesus died for us, atoning for our sins. We teach that Jesus of Nazareth played an inspired part in opening the way into the Father's kingdom, the mind of the Spirit. To comprehend this atonement requires a deep insight into creative processes.

Man was entangled in a mesh of sensuality. Jesus Christ, the pioneer soul, blazed a new path through this mesh of sensuality, which opened the way to the kingdom of heaven within the soul. We believe that Jesus Christ is the God of this planet; that he returned to the Father in the fourth dimension in order that he may be everywhere present in the realms of spiritual consciousness. He has organized a spiritual school; he is the head of this school, and all of us on this planet who are spiritually quickened are studying the laws of life under him.

We find that by praying and meditating, by denying and affirming, by invoking the power of Spirit, man may raise his consciousness; he may transcend the mortal plane of thought and be lifted, in his whole man, to the spiritual plane of consciousness, the kingdom of the heavens. This is our mode of prayer.

Unity teaches that man's body is the temple of God. This doctrine is taught by both Jesus and Paul. "De-

stroy this temple, and in three days I will raise it up. . . . He spake of the temple of his body" (John 2:19, 21).

"Know ye not that your body is a temple of the Holy Spirit which is in you . . . glorify God therefore in your body" (I Cor. 6:19, 20).

Unity does not teach that there is a literal heaven or a literal hell, neither does the Bible localize either place. Jesus talked freely of the kingdom of the heavens, but he never described this kingdom as a place. He taught what all thinking people are beginning to perceive, that the mineral, vegetable, animal, and human kingdoms are directly related to another kingdom called the heavenly. We can develop a consciousness of this heavenly kingdom by living and thinking as Jesus did. We are saved from the pit ("hell") by following Jesus in the regeneration.

The seat of God's kingdom is within man. "The kingdom of God is within you" (Luke 17:21).

Unity does not teach that Jesus died as a martyr. We teach what Paul and the early Christians taught: that Jesus fulfilled, for the whole human race, the work of redemption from death; that he did not succumb to death but, as he again and again promised that he would do, he overcame death. It was the Judas or carnal mind in Jesus that was crucified on the cross. The real man took possession of the body on the third day and restored life in it, and that same body is with us today—"Lo, I am with you always."

We are saved from our sins and healed of our diseases by incorporating the purified life and substance of Jesus' body into our minds and our bodies. Unity people are proving that Jesus saves them here and now from sin, sickness, and death.

Unity is a religious school and all its property is held in trust. The Fillmore family have legally transferred all their interests in the property to the trustees.

The statement that the Unity Inn is profitable

to the owners is wholly untrue. The Inn is strictly vegetarian and forms part of the school's educational system. It has never paid a profit, but has always shown a deficit at the end of the year.

The claims that Unity makes a profit from its publishing plant, its cafeteria, or its farm are belied by the facts. A commission of the United States government investigated all the Unity activities and their verdict was that Unity is a religious institution and so exempt from federal taxation.

LOVE

Love is greater than faith, because the end is greater than the means. And love is greater than charity, because the whole is greater than a part. What is the use of having faith? It is to connect the soul with God. And what is the use of being connected with God? It is to become like God. And "God is love." That is to say, faith is in order to love. The end is greater than the means. Love, therefore, obviously is greater than faith. It is greater than charity, because the whole is greater than a part. Charity is only a little bit of love; one of the innumerable avenues of love; and there may even be, and there is, a great deal of charity without love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery, at the copper's cost. It is too cheap—too cheap for us, but often too dear for the beggar. If we really loved him we would either do more for him, or less.—*Henry Drummond.*

"But don't forget—you don't forget, do you?—that power is only one attribute of a regular God!"—*The Vicarion.*

INTIMACY WITH OMNIPRESENCE

GARDNER HUNTING

THE PATH to all my good is through my recognition of the omnipresence of God—the good.

If I fail to see good everywhere, in everything, all the time, I shall certainly not realize good in all my affairs. Good—God—only *is* for me, where I recognize it—or him.

It has often been said that we know God only by expressing him. How true this is one cannot realize till he begins expressing God consciously. Of course I express God unconsciously continually, because, whether I know it or not, in him I live and move and have my being. But consciously expressing him in one way leads me to consciousness of his expression through me in other ways. If I consciously express love I become aware that love is wisdom and that I am expressing wisdom as I express love. Presently I come to see that by expressing love and wisdom I express power. And suddenly I become conscious that the expression of love, wisdom, and power is the expression of life. I see that these attributes of God are inseparable, even if I do not see that they are synonymous. As I go on in my conscious experience, I shall find constantly growing a consciousness that they are synonymous. "The fear of Jehovah is the *beginning* of wisdom." "Love therefore *is* the fulfilment of the law." "I *am* the way, and the truth, and the life." (The italics in the three preceding quotations are mine.)

Now, as I express these attributes of God I begin to be aware of the same attributes "expressing back" to me. I cannot be kind to a dog that he does not give me his friendship. I cannot care for a flower that it does not bloom more richly for me. I cannot deal truth-

fully with men that they do not begin to return honest dealing to me. I cannot turn a truly loving face to the world that the world does not love me. And, suddenly again, I realize that these attributes of God are elsewhere, besides being in me. As I deal with natural laws I find that when I obey them they always work for my good. As I deal with mathematics I find that if I abide by the principle, the result is always perfect for me. Presently I begin to see that good—God—is everywhere, in everything toward which I turn with the right spirit.

What is the right spirit? Why, the spirit of giving what I want to receive. I have discovered the truth of a law of which I have often heard without understanding: What I give out comes back to me.

Every experience in life sooner or later resolves itself into terms through which this principle becomes visible as its basis. So when I reach this point I find that if I want to realize the omnipresence of God—which realization is my salvation and my heaven—I have only to make God omnipresent in everything I give out—everything I do, say, think. That will prove God's omnipresence to me immediately.

Stated in another way it sounds startling. I have something to do with making God omnipresent! God cannot be omnipresent without me! I have everything to do with making God omnipresent!

"What?" exclaims the startled one. "Do you control God?"

"Why, yes! Of course! God, as expressing in me—individualized in me. God, as coming back to me in every return expression that my giving brings to me!"

Startling thought, indeed! But it has brought me to the great fundamental truth of being. I am one with God—I am the same as God—I am not separate from God—all that God is, I am—all that God has, I have!

So what a marvelous law this simple little law of giving and receiving is. All I have to do is to begin living by it, and it will lift me to the heights, bodily, mentally, spiritually. It will give me wings! It will transfigure and translate me! See how marvelously wise was the simple Man of Nazareth when he said so simply that what we want to have done to us we have only to do to others. How our realization of the wondrous beauties of the law, of life, of the universe, expands as we come into this understanding!

This is heaven! Heaven is where God is. Wherever we find God is heaven. When I find God everywhere, heaven is everywhere for me. But one of the little understood phases of the truth is that if I persist in finding God in the things nearest me I shall begin to see him in widening circles. It's like starting a fire in the grass—here at my feet! It will spread and grow—and grow with ever increasing speed and power—and light!

Sometimes people who do not see the vision call people who do see it fanatics. A fanatic is one who grows enthusiastic over something he sees—that is, as he is observed from the standpoint of one who does not see. Looking through a telescope I become enraptured with the beauty of the stars. Or, looking through the microscope, I become enthralled by the wonders of cells. To one who does not see through, or understand, my instrument, I am a fanatic. Observing merely my reactions, he easily calls me an insane fool—which is what he means when he calls me a fanatic. And looking through the lens of spiritual vision and seeing God omnipresent—oh, yes, in the stars and in the cells alike, and in myself and in you—I grow fanatical in the eyes of my neighbor who is ignorant of, or ignores, the lens! God help him! But is there anything surprising or unnatural about it? You do not blame a miner for shouting in

mad delight when he discovers gold. Well, why shouldn't I be "fanatically" joyous, when I see into heaven?

What is heaven? The sum total of perfection—whatever you like! Wouldn't you be a fanatic?

Would you like to find heaven, too? Well, begin looking for the omnipresence of God—by looking first to see his presence in all you say and do and think—in what you give out. Just *do* to others as you want them to do to you. It's just as simple as that!

Of course, God *is* omnipresent. I merely become aware of his omnipresence by looking for it.

HELP FOR GOOD RESOLUTIONS

We may speak of new resolutions as if they were not meant to be lived up to, but many a man can trace the improvement of his conduct to a New Year's resolution. . . .

I have been wondering if a good resolution made at this season, with serious intent, may become intensified in potency as the result of all the other good resolutions that are being poured into the mental atmosphere of the world. It is safe to say that at other seasons of the year good resolutions are scattered, while at this particular season they are more or less concentrated. At other times we are alone and the weight of popular thought is against us. It is like a single man trying to resist a strong wind, against which he is trying to make headway in vain, but who may advance if he be surrounded by a group of other men. Of one thing we may be certain and that is that while we may not know them, there are others who are resolving and praying what we are resolving and praying.—*W. John Murray; The Gleaner.*

Divine love always provides.—*Selected.*

MAN UNIFIED

ALMA A. ROGERS

IN MY search to comprehend the science that underlies the expression of life, the first definite idea that I received was from a statement in a course of lessons in what was called mental science. It was a negative idea. I read that all man's misery and woe are the results of his belief in his separation from Principle. At that time I had but just succeeded in eliminating the dogmatic idea of God as a colossal man ruling in a heaven of vague locality, delighting to distribute favors or punishment according to his imperial will. I had never really believed in this creation of medieval Christianity, but I had been born and brought up in that teaching, so the thought images of it had fastened, to some extent, in my subconscious mind. Therefore, when I read that God is Principle only, I had considerable difficulty in filling the vacuum of heaven with a Principle which was described as acting with the mathematical exactness of the multiplication table. What my mind did clearly lay hold of was the idea of separation between man and his creator.

I toyed with the idea of separation, before I realized its actual relation to my condition. Intellectually the question was exceedingly simple of comprehension. If the stream is cut off from its fountainhead it will soon dry up and disappear. I was quite certain that acceptance of such plain common sense required no meditation in the silence; therefore, unconsciously self-satisfied in the pride of intellectual culture, I did not take it into the silence. With my present understanding of the science of metaphysics, I can see that by my failure to do so I was for many years prevented from successful and complete demonstration over unsatisfactory conditions. My mind, trained in the five-finger

exercises of reason, had a technique of mental creation which not only far outran my spiritual realization, but absorbed time in pleasing gymnastics of thought on the long mental scale of man's attainments, time which should have been given to the silence. Many people cry out, in their failure to demonstrate: "This one demonstrates over disease, that one over discord, another over lack! Why can't I demonstrate my good?"

There are various reasons why the seeker after Truth finds the way arduous, the returns meager. Let him know that the fault is wholly in himself. In spite of all the books that he has read and the theories that he has memorized, he is still under the dominion of the mental consciousness—the "carnal mind," as Paul calls it, which sees death, disease, and evil as realities. He is, in fact, a living example of the result of holding the idea of separation from God.

Even if the mind of the unsuccessful seeker is not conscious that this idea dominates his thought, that fact makes no difference. He was born in it; he accepted it as unconsciously as he accepted his mortal parents, and the fact that he is not aware of it is the final proof of its dominion. All students of Truth know that in the study of metaphysics a far more subtle region than that of the objective consciousness must be explored, analyzed, cleansed, and restored to the divine order in which only God creates. The subconsciousness of the man not yet born into Spirit (which sees only life and its perfect expressions in love, wisdom, joy, supply, power, and all other conceptions of the absolute good forever existing in Divine Mind), is literally filled, yes, overcrowded with man's own independent creations. These thought forms fill all his mental spaces, as musty, dusty, rickety furniture fills the rooms of a secondhand shop. His mind is furnished with a collection of junk, picked up here, there, everywhere, since

he began to receive impressions from without and from within.

In this heterogeneous furniture of his inner chambers, not all is valueless; in it are many articles of value. Priceless ideas of the living Truth, containing the power to free him utterly, are to be found in the miscellany, could he but separate them from the rubbish. His trouble is that, not having been trained by Spirit in the scale of values, he has no gauge, no standard by which to determine what things are eternal and what things are temporal.

How helpless we are without the teaching of Spirit! Only its divine wisdom can separate the false concepts of life from the perfect ideas of Being. Only the voice of Spirit can give the right directions about the necessary house cleaning that must precede its entering and abiding in order, harmony, happiness, and prosperity in the inner chambers of man's consciousness. Furthermore, until the house cleaning is thoroughly and resolutely done, there will be no satisfactory demonstration by the student, though he may fill scores of lachrymatories with tears and publicly make all the required prayers and penances of his code.

The miscellaneous assortment of his mental furnishing is due to this one fact: He imagines himself to be an independent creator. Being aware of a certain process of mentation in his faculties, he fancies that he is creating first-hand the ideas that throng his mind. As yet he has not visualized the one Creator. He has not sought God, because he has not needed him, being self-satisfied with his own mental creations. In the darkness of certain disappointments he may truly cry that he is seeking God and cannot find him. The children of the Father can no more help being drawn in His direction than the sparks can help flying upward, but the unhappy seeker is bound and blinded by his ignorance of what God is and of his personal

relation to God. He will continue to drink the draft of pain and lack, until suddenly in a burst of light he will see himself as the Son, perfect in his spiritual creation in the mind of God; thereafter soul, not sense, will be his guide and gauge.

It was so that Paul visualized the Christ. In the old beliefs, Paul's vision of the Man of Galilee was accepted as something abnormal, a miracle. Today we know that it was a perfectly natural experience. Supernormal it was, but perfectly in accordance with law. Many students of Truth have similar experiences.

What happens, then, to the furniture stored in the inner chambers of the mind, when the light comes? The long delayed house cleaning takes place. No longer are values gauged by the eye of sense. With that burst of light has come God's teacher to man, appointed in his wisdom from the beginning, the teacher that we call Spirit. Spirit has always abode in that inner chamber, waiting for the hour when the man, weary of his own mistakes, would turn to it for assistance. There is no reproach for the past, no condemnation of follies or failures, but there is instant renovation. The rickety, cobwebby furnishings, creations of the mental man, are consumed in the cleansing fires of the All-good. The precious ideas, based on the absolute, are retained, and the purified emptiness of the chambers is filled with new ideas of perfect good, flowing freely and freshly from the mind of the one creator, God.

This accomplished, Spirit's next step is to explain man to himself. God has been set upon his throne, order is restored, the man is poised, joyous, longing to be of service to other seekers. Just where does man's intellect appear in his new view of God and of his world? He realizes that his mistakes are due to the independent operations of his intellect. Is the intellect therefore evil? Is it a thing to be condemned and set

aside? Is ignorance of human laws and sciences and arts and histories to be exalted? Some people, not seeing the full relation of things, make such a mistake. It is a very pernicious mistake, for it establishes once more the subtle sophistry of separation. God is accepted as the all-good Power which formed and filled the universe with creations of his own design. Is man to be condemned and his creative faculty set aside because of his ignorance of right methods of its use?

The answer is obvious to a metaphysician who has mastered his alphabet. God being All-good, he is all there is, ever was, or can ever be; therefore man's intellect is in some way an expression of the mind of God. Here we reach the truth. God himself is the one absolute intellect, as he is the one, the unity, of everything. Man's intellect is therefore good. It is not to be set aside and destroyed. Man is not to be abased in sackcloth and ashes because in his ignorance he has not followed right methods. The thing is very simple. He has only to learn the right methods. Spirit waits in him to supply the instruction.

As man receives the instruction of the abiding Spirit, all the joy of his intellectual exercise comes back intensified a thousandfold. He discovers that not a thing that he has ever learned, acquired by experience, or dreamed in the visions of the night is lost or wasted. Spirit reveals to him the great truth that intellect is his most powerful helper; that without it he can never give a reason for his belief, never build up a sound architectural base for the towers of his spiritual attainments. He learns the office of intellect. Intellect, in the divine order, is the executive of God's perfect ideas, not their creator. It is the business of intellect to take the perfect ideas of God, received through the silence when Spirit teaches, and to make them manifest in external things. To do this requires that every faculty be keen, alert, polished, poised. The greater his intel-

lectual power, the more splendid will be the reborn man's external manifestations in opulence, power, and service. Therefore, all his forces unified, his body, mind, and soul working as perfectly and as harmoniously as the exquisitely balanced parts of a complex machine, he enters the field of his service to humanity, able to assuage the griefs, restore the faint-hearted, open the eyes of the blind.

The seeker who has not demonstrated, needs to comprehend certain facts: to see the subtlety of the idea of separation; to realize that man separates himself from God because in his ignorance he fancies that his mind was given him to create after his own designs; to see that these secondary creations of man's mentality are baseless, temporary, and imperfect, because he has not recognized God as all there is; to grasp the truth which frees him—the truth that man's intellect is executive, a powerful and necessary servant, though a harsh master. There is but one master, as there is but one wisdom, one love, one mind, one supply, one life, one joy, one law, one power. The instant man perceives this truth, he offers at the altar of Divine Mind all that he has or is. He says: "Not I, alone; the Father *in me*, he doeth the works." Then, in the flood of cosmic joy that rushes into his unified being, he cries again, with a heart full of praise for the way in which he has been led to the light: "Father, I make the complete oblation of self. I recognize one God, one mind, one Son. My will is merged in thy will, my mentality in thy mind, my personality in thy oneness."

The degree to which we attain unification of the whole man in God is the measure of our service, the effect of our word, the power of our demonstration over every adverse condition in life, seen and unseen. When we are thus unified there are no adverse conditions. There is only God, and his glory and his power

and his perfection dissolve all negative creations of the mind, filling the entire man with the constructive forces of his Divinity, flowing out, flowing in, to all humanity.

LIFE

ERNEST C. WILSON

"He that eateth this bread shall live for ever."

Christ himself is the true bread of life, the spiritual substance that enables us to rear our bodily temples eternally in the heavens.

We know the Christ as love and truth, but he is also the substance of life. To eat of the flesh of Christ is to assimilate spiritual substance. This is the way of life everlasting.

Man cannot live by bread alone. "It is the spirit that giveth life; the flesh profiteth nothing."

"I am the bread of life," said the Christ. "Your fathers ate the manna in the wilderness, and they died. . . . I am the living bread which came down out of heaven; if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world."

Christ did not refer to a material food when he spoke of his flesh as the bread of life. He reminds us that though the Israelites were fed on manna in the wilderness, they died. The Jews questioned Christ's statement that they should eat of his flesh, thinking that he meant what appeared to them as his material body. "This is a hard saying;" they said: "who can hear it?"

Then Christ explained still further. "Doth this cause you to stumble?" he asked. "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

Idealism itself is a kind of secrecy men spread over Truth.—*The Vicarion.*

ASPECTS OF TRUTH

M. Law

NOT LONG ago a newspaper published a letter written in criticism of a painting that was then on exhibition at a certain art gallery.

The picture in question, a product of the modern school of art, portrayed Jesus Christ as a strong, healthy man, and it was the critic's contention that so unfamiliar a concept of the Master tended powerfully to weaken Christian faith. Why? Because hitherto, almost universally, artists have depicted Christ in a manner to accord with our curious race belief that spirituality involves physical weakness. Thus this particular presentation of Jesus was so strange and unusual that the critic's religious equilibrium was upset, and he feared a similar, or worse, effect upon those whom (if only to himself) he doubtless designates as "the weaker brethren."

On every hand we see this same arrestment of the intellectual processes, and not only in connection with the problems of religion, although perhaps the salient features of mental stagnation are now most perceptible in that field.

Men acquire a certain set of opinions—the result of environment, parental teaching, race thoughts—and, in spiritual matters especially, the slightest interference with those preconceived notions often throws them into a spasm of confusion and fear. They refuse to think; change to them is synonymous with the pernicious activities of the evil one whom they accept as the antithetical coequal of God. Even so, it is not for us to condemn. We should remember that this attitude of conformance is a way station beside the upward path, a place at which all of us, at some time or other in the soul's long journey, have changed cars.

Oddly enough, this curious subservience to the authority of tradition is noticeable also in the mental operations of another and much different class of men, great thinkers who have thrown off many of the shackles that bind humanity to the past, men not consciously under the spell of orthodox religion, numbers of whom, in fact, have repudiated "revealed" religion as unworthy of credence.

For example, in addition to the widely held belief that spirituality implies a weak body, the theory that Jesus Christ was indigent has gone unquestioned for so long a time that many of the greatest intellects, both religious and secular, have accepted this fallacy as inviolable truth. Not only must Spirit of necessity function in a delicate body, but, perforce, that body must be poorly clothed and scantily fed—such was the prevailing belief. Thus throughout the centuries, speakers and writers have been busily engaged in portraying Christ as frail, ill-clad, a homeless wanderer—a spiritual prince in the garb and with the habits of a pauper.

This is the age-old portrait, but no such conception of Jesus can be accepted as authentic by those whose minds respond to the immanency of omnipotent Spirit. Then, too, we have certain collateral evidence concerning this phase of the Christ story which seems generally to have been ignored by students of the life of the Master. The Talmud, with the precepts of which we may be sure he was thoroughly familiar, enjoins immaculate attire upon all spiritual teachers. Is it likely that the Son of heaven was not scrupulously careful in this respect?

Moreover we find that the entire Bible narrative, if perused with unfettered understanding, is opposed to the traditional delineation of Christ as hampered by poverty. It is unnecessary to enumerate the many occasions upon which he exercised his spiritual control over substance. They are familiar to all who have made

even a casual reading of the four Gospels. No one who accepts Christ denies His power to demonstrate abundance, although great numbers seem unable to grasp the cogent fact that a man so endowed could not possibly lack for any good thing.

On the physical side we may well ask ourselves whether it seems possible that Jesus, who was constantly demonstrating life for others—healing the sick, the lame, the blind, and raising the dead—did not manifest this same quality of God within his own body. If so, he must have presented the appearance of radiant health. He must have been a robust, healthy man, and, if completely healthy, a strikingly handsome one.

With regard to this question of Christ health, I once had an interesting experience. Being new to Truth, I asked a spiritual healer whether or not he considered physical exercise and fresh air desirable or necessary from a Truth standpoint. (I was thinking of what is called more or less loosely, physical culture.) He replied by asking me if I still ate food. I told him, of course, that I did. Whereupon he said, in effect, "Until we reach that stage in our ongoing where we can care for our bodies properly by spiritual methods, we should continue to employ such natural factors as are essential to their well-being."

Sometime later I put the same query to another spiritual healer. He answered by saying emphatically, "Jesus Christ did not practice physical culture, therefore I do not believe in it."

Here was a puzzling situation. I found myself hesitating between two contradictory opinions, both of them voiced by men who I had every reason to believe were absolutely sincere, whose sole object was to be helpful. But how was I to decide? Which injunction should I heed?

In the end I did what I should have done in the beginning: I had recourse to Spirit on my own account.

This step taken, I saw plainly enough that these men were speaking from an inner certitude which indicated the procedure most applicable to their individual needs. Information concerning the course best suited to my needs must be obtained from the source whence their knowledge was derived.

I then considered certain features of life that obtained in the Master's native land during his visible residence among men. The prevailing conditions of that era were very different from those of our own times. Men virtually lived out of doors in that age and that country. They ate sparingly of simple food. They walked, usually, when they went from one village or city to another. Machinery had not yet reduced the need for muscular development to little more than a prerequisite of success in the playing of strenuous games. To sum up, the daily life of Jesus apparently embraced most, if not all, of the elements of so-called physical culture.

This, of course, is merely a partial display of one side of the question. The other (hidden) side, of far more importance to us, points the way to an attainment of the true Christ consciousness through habitual right thinking, spiritual thinking—a constant and loving memory of God as good.

In their relations to bodily health, exercise and its adjuncts are temporary expedients only, and ultimately must fail of effect as the deeply implanted race convictions of the inevitability of old age and death wipe life little by little from the earthly blackboard. If we concede that such measures are of no permanent value, what is the solution of the problem involved in the demonstration of imperishable life here and now? Obviously it lies in a radical shifting of the attention from the unreal to the real, from error to Truth, from a belief in disintegration to indefeasible thoughts of eternal health, youth, and beauty.

We should not forget, however, that no mere intellectual acceptance of the credibility of this statement is sufficient. These race beliefs in death and old age are, to a great extent, lodged in the subconscious, and they must be driven from their ancient home through the gradual installation of more profitable guests. This is not always easy of accomplishment; in fact it demands no little effort on the part of the student—effort that is continuous, single-eyed, unyielding, indifferent alike to any and every material obstacle and to the tearful entreaties of mental indolence, depression, and discouragement.

Just how shall we set about this work of redeeming the subconscious?

Basically our advance movement begins with a realization of the truth of Christ's precept, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," not forgetting his further declaration that "the kingdom of God is within you." The total of this "seeking" is comprised in the practice of habitual right thought, in thinking of God, of absolute good and its perfect attributes: infinite life, love, truth, youth, beauty, abundance. We cannot achieve this realization while we devote, say, one tenth of our time to contemplation of God and the remainder to thoughts of error. We cannot think and talk all day about seeming evil—disease, death, old age, poverty—and overcome the resultant destructive effects by occasional short periods of devout meditation. Neither can we attain while we continue to hate, to criticize, or to condemn anything or anybody. It is essential that we be whole-heartedly faithful to Spirit, not only now and then but always; this is the secret of true demonstration.

The practical first steps leading to attainment are simple, although patient and tireless effort is the inescapable price of conquest.

We choose a few powerful affirmations and denials and repeat them over and over, silently and aloud, hour after hour, day after day, week after week—if necessary, month after month—until we actually live them; until, asleep or awake, they are a part of our very existence; until the process of repetition becomes as automatic as our breathing or the beating of our hearts; until, in fact, the subconscious accepts these ceaseless vibrations of Truth as incontrovertible reality, never again to be doubted, nor forgotten, nor laid aside for any reason whatsoever. It is thus that we expel error from its ancient home. This is the method by which we people that home with more profitable guests.

Having done that work we shall have arrived at the stage in our ongoing where the practice of right thinking has become habitual, where we know the joy of the constant, loving memory of God as supreme good which is true prayer, the prayer that relegates all apparent evil to its phantom abode—the mimic world created by man's ignorant dream of duality.

There are those whose intellects will reject the procedure outlined as too unpretentious to be a valid solution of the spiritual enigma, too childishly mechanical to be effective; but a moment's unbiased reflection will convince almost all that the intellect, no matter how brilliant, is far from being an infallible guide to correct judgment. Were it the wise and dependable entity which many of us unthinkingly assume it to be, our conclusions, at least in the ordinary exigencies of material existence, would be exempt from error; our actions would be predicated upon the certainties of preknowledge. The contrary is true, as proved by all human experience.

Let us not depreciate the intellect in its legitimate functions. It is a splendid servant, a noble instrument, just as the body is an instrument, the vehicle in which we ride. Both are of great importance, but neither

is ruler except by usurpation; neither is the real you, neither is the real self, neither is the royal master. The imperishable I, the authentic self upholding mind and body, is Spirit—omnipotent life, eternal energy, the supreme existence, if you prefer the terminology used by many great thinkers.

A vivid individual consciousness of this Presence as the one reality is our goal. Let us begin the advance. Having begun, let us look back no more forever.

THE GOAL

All roads that lead to God are good;
What matters it, your faith, or mine;
Both center at the goal divine
Of love's eternal brotherhood.

The kindly life in house or street;
The life of prayer, and mystic rite;
The student's search for truth and light;
These paths at one great junction meet.

* * *

What matters that one found his Christ
In rising sun, or burning fire;
If faith within him did not tire,
His longing for the truth sufficed.

* * *

A thousand creeds have come and gone;
But what is that to you or me?
Creeds are but branches of a tree,
The root of love lives on and on.

Though branch by branch proves withered wood,
The root is warm with precious wine;
Then keep your faith, and leave me mine;
All roads that lead to God are good.

—Ella Wheeler Wilcox.

LIVING JOY

NITA M. JOHNSON

JOY IS a positive, constructive, and harmonious emotion. It is a dynamic force, moving outward into expression, filling and thrilling every cell of one's being.

We may distinguish between two kinds of joy: The first is that which springs from within. This joy is steadfast because its source is an inner spiritual harmony which radiates outwardly, bathing the external with its rays. It arises from an inner spiritual stimulant and does not depend upon external things for its expression. This is the joy of the Lord.

The permanent character of the joy of the Lord makes it something upon which one can always rely—which means that there is always an unlimited supply of real joy. It is permanent because it constantly overflows from an inexhaustible fount, the wellspring within each one of us. The ecstasy expressed by the Psalmist is a good example of the overflow of spiritual joy.

The second form of joy is a response to an external stimulant from the material world. This joy is transient because it is dependent, for its continuation, upon the variable things or conditions of the external world. For illustration: A beautiful new dress calls forth joy from the heart of its owner, but this joy is temporal and will pass with the dress, or when that which engendered or caused the expression of joy is removed. But the joy which springs from an inner spiritual harmony shines forth, regardless of material environment.

Real, enduring joy is found by conscious, harmonious contact or oneness with Spirit within. "Spirit with spirit meets" when we become one with Spirit at the very center of our consciousness. Our joy is full and perfect at this center or meeting place, and the more we can unify ourselves with this source, the greater

and higher the quality of our joy. When we find the true self we find the source of joy. As the Psalmist so beautifully expresses it, "In thy presence is fulness of joy." In that Presence there is no room for grief, sorrow, anxiety, or anything less than fullness of joy and perfection. I know of no greater joy than consciously to abide in the blessed Presence. The more we practice—yes, I say practice—that Presence, the more fully shall we know that our joy does come from God, not from things nor from the use of things. "My joy cometh from the Lord."

True joy is found through spiritual meditation and communion, when finally a union is made with Spirit at the innermost depths of one's being. Paul said, "The things which are seen are temporal; but the things which are not seen are eternal." So in our meditations, or efforts to find true joy, we turn away from things or appearances and turn our attention to God, the source of all perfect joy, in an act of loving faith. As the first step we must have faith; we must know that our joy comes from God, no matter if appearances indicate that it comes from an outward source. Joy did not come to Abraham and Sarah until they had faith in God's promise; then Isaac, whose name means joy or laughter, was born to them. It is faith, an inner spiritual knowing, which releases joy, an inner spiritual harmony.

In speaking of ourselves we usually mean the consciousness of the physical self. Concerning the effect of joy on this self, we must know that joy is a natural expression of life. To be joyful is a duty to mind, body, and affairs. When joy governs the mind one cannot be depressed, worried, anxious, or fatigued, for joy relaxes and releases all tension and frees the circulation. Joy renews the energies and vitalizes the body by putting new, harmonious life into the veins. Thus it is that joy is a wonderful tonic. "The joy of

Jehovah is your strength," for it gives you courage and a new incentive to do more and better work. No wonder the Psalmist said, "Serve Jehovah with gladness."

Those who have felt the world's great sadness, and who themselves have tasted deep of sorrow and have come up out of great tribulations, to them and not to sages and philosophers, are revealed life's deepest truths. One is that the world has greater need of joy than tears, and that the ready, understanding smile has power often to help when other means fail.

"I, Buddha, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad."

The effect of joy that we give to others is twofold. First: Joy is contagious as it radiates outward from us, stimulating the joy spirit in others, strengthening and inspiring hope and courage in those whom we contact and meet. We may compare it to the sun's rays, which give life and vitality; or it is like the rare odor of flowers, which goes outward from itself to perfume the surrounding air.

"Each kind heart is like the sun
That shines upon the passing crowd—
How sad I feel on selfish days
When I have lived behind a cloud."

Second: Joy stirs up a harmonious emotion toward others, which seeks expression in joyous service; thus joy finds its highest expression in service. Markham sings:

"There is a destiny that makes us brothers:
None goes his way alone:
All that we send into the lives of others
Comes back into our own."

And Byron reminds us:

"All who joy would win
Must share it—happiness was born a twin."

Just as the beauty and the value of a perfect diamond are enhanced by an appropriate setting, so may our lives be made a beautiful background and setting for the expression of the joy of the Lord.

This brings us to the place in consciousness where we know, by having become the joy which we have idealized. We may study about music but we shall never produce harmony until we practice. So with joy; we must become joy, live joy, and be joy. Like any other good quality it will grow and increase with use. The highest expression of joy is service. The Master Jesus found his joy in serving, and that service brought joy to others. As Shakespeare says of mercy, so we may say of joy:

"It is twice blessed:
It blesseth him that gives and him that takes."

The joy derived from service is the abiding joy which no man can take from us, because no one can deprive us of the power to serve whenever and wherever we will.

The flowers joyously give their fragrance and their beauty to the world; the birds add their joyous note. You too may find this true joy in service; you may sound a note which is in harmony with all nature, and every law, force, and influence of the universe will add to your joy. Ella Wheeler Wilcox expresses the same sentiment thus:

Turn your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights.
And all the forces of the firmament
Shall fortify your strength.
Be not afraid
To thrust aside half-truths and grasp the whole.

MAGNIFYING OMNIPRESENCE IN OTHERS

MARION H. IRONS

MANY are soul-hungry for more and more knowledge of Truth, and are reaching out toward God in earnest, often frantic, thought-searchings for Him, or tokens and signs of His presence in the world. Such persons would do well to pause and for a time dwell in thought upon the deep significance of the plain statement, "God is omnipresence" ("everywhere-ness").

If they meditate upon this statement, with hearts truly opened to God for guidance and instruction, they will surely learn that their vain thought-searchings for Him will be ended instantly, as the revealing realization of the omnipresence of Father-Mother God comes to them. It then but remains for them to change their thought-searchings into actions, or earnest efforts to invoke Him forth into manifestation, "as he is ever waiting and longing to be called forth by his children everywhere."

But they must be careful to deal honestly with themselves and others, in thought, and be willing to acknowledge that if God *is* Omnipresence—an interior, an exterior, a surrounding, a permeating allness of all things—He must be not only in themselves but in others as well. Right here is where many good people are prone to pause, and hesitate to "carry on" along this line, though continuing to magnify Omnipresence in many songs and by much praying in church, Sunday school, and prayer meeting.

Their failure to see good in others is not because they are hypocrites or indifferent, or because they wish others ill, but because they have failed to understand that it is not only the privilege but the real duty of every believer in practical Christianity to acknowledge

and to magnify Omnipresence in all others. Then too, many earnest believers have not yet overcome their own error conviction that God must somehow be absent, in a large measure, from others whose lives show forth much of that which is not best, that which is not for the good of themselves and the world in general.

When others express cutting words, or are cruel and unjust, or differ radically, perhaps vehemently, with one in thought, word, and action, in all that one holds to be good and true, it is not easy—especially at the first attempt—to turn the attention away from the outer and direct it to searching for and acknowledging their better side or God side; it is not easy to desire then and there to put to the test the statement, "God is Omnipresence," by trying to call Omnipresence forth in them.

Webster states that "magnify" means "to make great or greater." Sometimes it is far from easy to try to see the good in others and to magnify it. Yet this is exactly what it is the duty of every believer in practical Christianity to do—to help make known the omnipresence of God in all people, and to carry out the instruction, "Agree with thine adversary quickly, while thou art with him in the way."

To agree quickly, to affirm silently that God *is* Omnipresence, acknowledges that He therefore must be in all others. One cannot help but realize that, if this be true, then the truth and the goodness of God must surely be in all others, in the divine reality of them, and that it is one's plain duty, as well as privilege, to set to work diligently to prove God's omnipresence, by magnifying it in the outer with words of truth.

By fixing one's thoughts upon God's omnipresence in others, searching for and affirming goodness (Godness) within them, and refusing to be dismayed, daunted, or angered by their false appearances of error (words and actions), one works with and for

God. Then God will surely reveal himself in the hitherto hidden goodness and real spiritual beauty in the hearts of others, and they, in their turn, will begin to magnify Omnipresence to help a sin-sick world, and thus help hasten the coming of the kingdom of God on earth.

PROBLEMS ARE OPPORTUNITIES

Wisdom springs from true realization. Knowing or understanding is the consciousness of innate power and ability. Upon understanding hinges the solution of every problem of life. When we abide in understanding we abide in security because we know. We know that every difficulty, every inharmony is due to wrong perception and consequently wrong use or association of life's powers. To know is to realize that problems are but opportunities for a fuller expression of power and ability, to express mastery and dominion. They are opportunities to enlarge our consciousness of power and security and to increase our understanding of the law and of the working of principle.

Man's faith, to be firm and unshakable, must be founded upon true knowledge, which is the realization of the real life which is man himself. Understanding is that state of consciousness in which one feels sympathetic relationship with events to the degree that he can comprehend their meaning.

In order that we may have this true consciousness we must abide in the secret place of the Most High. Man must enter the holy of holies and there commune with the Holy Spirit and learn of it. It is being wrapped around with the consciousness of omnipresence, the protecting power of the living good. The secret place is the center of consciousness wherein man is cognizant of his oneness with the Father; where Man realizes his true identity as a spiritual being; where he knows himself as a spiritual being.—*Robert Hulbert.*

THE PURPOSE OF UNITY

Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect but to give the people a practical application of what they already have through their church affiliations.

Unity stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life.

The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

Unity explains how the law of mind can be exercised by every man and woman—for it operates today as it did 2,000 years ago.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you let the remainder rest until you understand it better.

If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and hear others say.

As we go on in our searching for Truth, we no doubt shall change in some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine.

There would be no differences of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when that Truth is attained in its purity.

For information concerning Silent Unity, the healing department of Unity School, see page 68.

THE HOME

THE HAPPY HOME COMPANY

E. K.

Part I

ONCE I was a stealer. I actually stole money from my mother's purse. It was a long time ago, more than two years, but the memory and the shame of it still hurt. My mother says that "hurty" things that you try to hide away always go on hurting until you bring them out into God's sunshine and try to make them useful. I couldn't see at first how my having been a stealer and a liar too (I suppose stealers always have to be liars too) could be useful, but after Mother and I had talked about it awhile I could see that some of the most useful things I know grew out of my having learned not to be a stealer.

The idea of stealing first came to me from June. June lived next door to me and we often went to the store together on errands for our mothers and with her mother's change June would sometimes buy candy and give me some. I promised not to tell, for she said that every time her mother missed the change she (June) had to take a beating. I had never had a beating but June said that it did not hurt long and that the candy was worth it.

I had plenty of candy and so never cared to take any risk, until a new candy store was opened across the street from our school. It had the brightest looking candy—some gay colored balls with little rubbers fastened on them so that they would bounce, chocolate revolvers, and some little surprise packages with small pieces of candy and tiny prizes inside. All the other children began buying there and I wanted to do it, too.

But my mother had been in this new store and she said that its pretty candy was "junk" and that when I bought candy I must buy from the druggist. She said that I might not get so much for my money but that it would be better for me.

And so—one day I took a penny from Mother's purse and bought one of those wonderful prize packages. The candy wasn't very good and the prize soon got broken so I threw it away. Next day and next day and next day I took more and more pennies and bought those prize packages until I found one with the kind of ring in it that I wanted. Mother saw the little ring on my finger, and then I told the lie. I said that June had given it to me.

My! It was easy to fool my mother. She never doubted my word, and she never counted her change, as June's mother did. So I took more and more of her money and bought candy. After what seemed a long time I began to feel lazy and ill, but I couldn't tell Mother, because I knew that it was the lie and the "junk" candy inside of me. Finally my teacher sent a note to my mother and said I was falling behind in my school work and she wondered if I was quite well.

Mother didn't say much about the note but she watched me closely all evening and after I had said my prayer that night and had been tucked in, my mother just gathered me up tight and close in her arms and said: "Now suppose you tell Mother all about it. I just know I can understand and you will feel so much better after it is told." I thought about the beatings that June had gotten, but when my mother held me tight and talked in just that tone I couldn't keep from telling and I didn't care much if she did beat me; it was such a relief to get it told. When I had finished, all my mother said was, "I am glad you told me, dear," and went away. I thought she might

have gone after a stick to beat me with, but it didn't seem possible, so I went to sleep.

No one called me for school next day and I slept and slept until almost noon. I was sure that Mother would be cross at me, but when I went downstairs she just gave me her happy, busy smile, and some milk toast for breakfast. She said that Daddy would be home for lunch presently, and that he had a business proposition to talk over with us. I knew what a business proposition was, because Mother had explained that to me when Daddy had gone into business with some men down town. Of course I wondered if the business proposition had anything to do with my being a stealer, but Daddy seemed so pleasant when he came in that I decided that it couldn't. So I thought that he and Mother were both so interested in the business proposition that they had forgotten about me.

Mother brought some paper and pencils and we all sat around the table. Usually when we plan things at our house somebody sits on somebody else's lap, but not this time. We all looked grown up and dignified while Daddy told us about the proposition.

He said that the most important in-sti-tu-tion in the whole world is a home. He said that our home was much more important than his downtown business and that it should be run just as ef-fi-cient-ly as any office, and he asked my mother and me if we would be willing to form a company, to be known as the "Happy Home company," for the purpose of conducting a happy home. He said that we could all be partners in the home, just as he had partners in his business, and that each of us was to own a third and that the owner of each third had certain duties and responsibilities that neither of the other two partners could perform.

My mother and I both liked the idea, so the Happy Home company was formed. Daddy was made president, I was made vice president, and Mother was made

secretary and treasurer. My, but it was exciting! Then we decided what each one's duties and work were to be, because there were to be no loafers in our company. Mother wrote down a list of the duties of each officer, as well as our list of rules called by-laws.

Daddy's job was to make money to buy all the things we needed, to represent our company in the business world, to advise and to direct the general affairs of the company, to be happy, and to do all in his power to make us happy. Mother's greatest duty, they said, was the care and training of a little child (me). It was her job to see that I grew to be a clean, healthy, sweet woman. I felt all queer when my mother looked so seriously at Daddy and promised to "perform that duty faithfully." Then it was her job to keep the house sweet and clean, to attend to the food and the clothes, to be happy, and to make us happy too.

The vice president (I am it) was to take Daddy's place when he was away, to help Mother in every way she could, especially in the training of the little child, to represent our company in her school and wherever she went; to be happy, and to make her partners happy always.

Of course my biggest job is to learn and learn each day, because there is so much in the world to know and the more I know the more useful I am to the company.

Then we talked finances (that's about money) and we voted to save the company's money and buy a nice home, and we wrote in the by-laws that no one was to spend the money without the knowledge and consent of one of the other partners. I didn't go away and play while they talked finances, as I used to, because now it was my business too, and while Mother got the lunch Daddy explained to me all about where

our money came from, how much we had, what we had to use it for, and how much we needed to buy the home. It was all so interesting and exciting that I almost forgot about being a stealer—until Mother gave me the money to take to the store for her; then I remembered. And I told her that I wanted to help her to train the little child to be good and if a beating was needed I would try not to cry much. Mother kissed me and said that it would hurt her terribly to beat her baby but if that was the only way to make me honest she would do it rather than "fall down on" her job. Then she laughed and said that it would never be necessary now; that since I was a partner in the Happy Home company, I knew that all the money in her purse was company money, as much mine as hers, and that no one would steal from himself.

It has been almost two years now since the Happy Home company was formed, and Daddy says that he wishes all his companies were on as firm a foundation and did as well. He says that the proud thought that he was representing the Happy Home company has helped him most in business. I know how he feels, for lots of times I have worked hard for a grade or an honor in school for the glory of the company, when I wouldn't have bothered much just for myself.

(To be continued)

JOY

Take Joy home,
And make a place in thy great heart for her;
Then will she come, and oft will sing to thee,
When thou art working in the furrows; aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

—*Jean Ingelow.*

THE CHILDREN

HEN everything goes wrong with the boy or girl, hold fast to your faith in the rightness and goodness of the youngster. It is always there. The silly things they do, the wrong things they do, are not so real as the underlying goodness that is sure to come uppermost if you will just hold on to the faith that it will. . . .

Today we say, "Suggestion is one of the most powerful influences in the life of a child. A thought is a force. What you wish for your child he will become."

Nobody wishes a child to become anything but a fine character. Of course not. But many people set about unmaking a fine character in the strongest way known to educators today—by dwelling on the wrong things and pointing out what will surely come to pass as a result.

A child that is told that he is useless and worse believes it. It is easier for him to believe that he is wrong and weak than it is for him to believe that he is right and strong.

But he is to believe in his power and righteousness if he is to have any, and the only way he can get the right belief is for you to instill it into his very being. Night and morning tell him that he is a good child and that you are counting on him. He'll believe you if you believe yourself. He will respond to your faith in him. Faith works miracles.

It won't do to pretend you have faith in him and then go right on doubting his ever amounting to anything. He senses your feeling.

You don't talk to children with your tongue as much as you talk to them with your mind. They get the message from your mind before your slow tongue speaks. You cannot deceive them. Your wordless

message carries directly and the impression is made deeply although either tongue would have been hard put to it to get the idea into words.

That's why faith, so deep, so inarticulate, so staunch, speaks a stronger, truer, surer word than any tongue can utter. The careless, heedless young one, running pell-mell into things that bruise and wound him, and gathering himself up stunned and ashamed, hears that message from his mother's heart: "I am your mother, who believes in you. Though you fall a thousand times you will rise and conquer! I am your mother who believes in you."

And he rises; rises as high as her faith mounts. Is it not written, "According to your faith be it done unto you"? I know it is true for children.—*Angelo Patri; The Gleaner.*

WHAT ARE WE RADIATING

Fear is often deliberately taught to children by the very ones who love them most, and who would be indignant if told they were doing something harmful and destructive beyond measure. Happy the child brought up in the Truth, for he will not only have nothing to unlearn, but will have a firm foundation of faith and spiritual understanding upon which to build an indestructible life work. Confidence and courage call forth the same qualities in others. The theory has been advanced that animals detecting fear in persons contacting them attack, not from a desire to kill but because that fear arouses their own and they feel alarmed and at bay. Positive, true thoughts going forth from a person surround that one, protecting him and drawing added good to him.—*Scientific Christian Training.*

Every feature in Wee Wisdom magazine is chosen with a view to teaching children, in an interesting way, the rules for happy living. Your child may have the benefit of this splendid periodical, for $1 a year.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

Give us this day our daily bread.—*Matthew.*

Father, I thank thee for this food, which I know is blessed in the giving. Convert it to the best uses of my soul, my mind, and my body, which are thine. Amen.—*D. S. A.*

Gracious Father, we come thanking thee for the wonderful way in which thou hast led us. We have been brought into consciousness of thy presence and surrounded by expressions of thy love. Amen.—*C. P. S.*

Father, we thank thee that this food is filled with thine infinite life. Give us kind and loving hearts and feed us with the "hidden manna" and the "sincere milk of the word." Amen.—*M. R. C.*

The Substance which builds and sustains our bodies is symbolized in this food. We eat, in thankfulness of heart, and are nourished to a closer likeness of the divine Image. Amen.—*I. O. S.*

This that we eat is Spirit. May it be transformed into perfect bodies for the glory of God.—*E. P. V.*

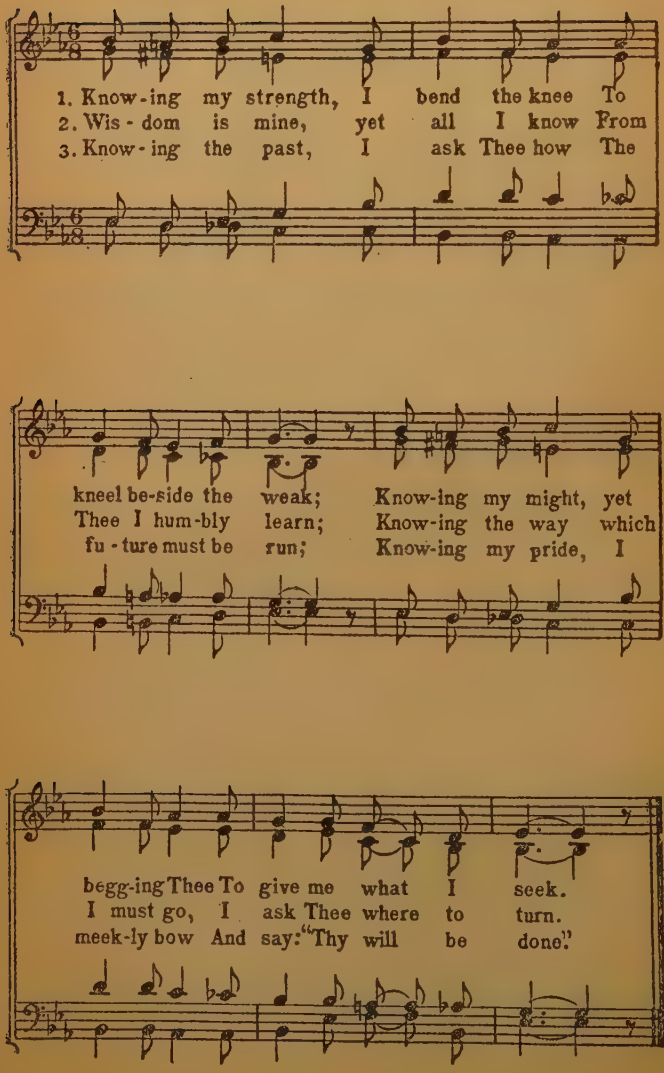
A NEW YEAR'S BLESSING

God bless the master of this house,
The mistress bless, also,
And all the little children that
Around the table go;
And all the kinsfolk dear, that dwell
With you, or far, or near,
I wish a merry Christmas, and
A happy, bright New Year.

—*Selected.*

Humility

Gable-Frangkiser


1. Know-ing my strength, I bend the knee To
2. Wis-dom is mine, yet all I know From
3. Know-ing the past, I ask Thee how The
kneel be-side the weak; Know-ing my might, yet
Thee I hum-bly learn; Know-ing the way which
fu-ture must be run; Know-ing my pride, I
begg-ing Thee To give me what I seek.
I must go, I ask Thee where to turn.
meek-ly bow And say: "Thy will be done."

MOTHERHOOD DEPARTMENT

LIVING ETERNALLY NOW

JOSEPHINE M. DAVIS

A knowledge of the eternal life that is here and now will give the prospective mother peace and confidence.

God is life, and knows nothing of death. Man, as the child of God, is one with life. Death, which is the obliteration of life from man's consciousness, is caused by lack of understanding and consequent wrong thinking and living. When man learns and accepts the truth, he will attain perfect consciousness of life. Knowing the truth, he loses the fear of death and his mind is evermore open to the inflow of divine qualities and powers that will aid him in the great demonstration.

Birth occurs so that the soul may have another opportunity of gaining the higher understanding which it is seeking.

When the mother's mind is stayed upon spiritual realities and the substance of her thought is no longer wasted in negative, untrue expressions, she will increase the ability of herself and of her child to lay hold on life.

"I came that they may have life, and may have *it* abundantly."

Libertyville, Ill.—Four months ago we had a wonderful demonstration in our family, when our baby boy was born. The doctors had stated that it would be impossible for my wife to have a natural delivery, and all preparations had been made to perform a Cæsarean operation. Nevertheless I telegraphed you asking help for my wife. Within two hours the baby was born and he has been in splendid health ever since. —*F. R. S.*

Glendale, Calif.—One month ago I wrote you asking for prayers during my pregnancy. I was in bed virtually all the time when I received the first lesson; now I am up, able to do all my work, and am well. I praise God and Unity for this help.—*Mrs. L. A. S.*

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

Lesson 1, January 2, 1927.

Unity Subject—DEVELOPING THE NEW CONSCIOUSNESS.

International Subject—THE CHRISTIAN A FOLLOWER OF JESUS.—Mark 1:16-20; 2:13-17; I John 2:6.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

15. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto

his disciples, *How is it* that he eateth and drinketh with publicans and sinners?

17. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

6. He that saith he abideth in him ought himself also to walk even as he walked.

GOLDEN TEXT—*He saith unto him, Follow me. And he arose and followed him.*—Mark 2:14.

SILENT PRAYER—*The inner forces of my being are now directed and controlled by the Christ in me.*

The aim of the lessons for this quarter is to discover, through a study of the teachings of Jesus and of his apostles, the Christian way of living. In order to learn this truth, we must look back of the "letter" or written history of Jesus' doings, to the underlying principle that can be applied to our own individual lives.

It is said that in our development we move in cycles. These cycles are degrees of development, and when one cycle is complete we are ready to begin on the next. Just previous to the incidents recorded in today's lesson, John the Baptist (who signifies an intellectual perception of truth) has been imprisoned (Mark 1:14), and the first verse of our lesson tells us that Jesus, while walking by the Sea of Galilee finds and calls Simon and Andrew. Galilee means "circle," and the experience recorded here describes in symbol our progress as individuals. When the intellect has proclaimed the advent of a new governing state of consciousness, and has done what it could to prepare the way for the coming of the new, it has fulfilled its period of usefulness. As the new ideal comes into prominence, it first attracts the forces that heretofore have been servants of the intellect. (Andrew, probably John also, was a disciple first of John the Baptist. See John 1:32-40.) Bereft of its powers, the intellect seems to be

bound and imprisoned. We have all experienced this condition, to some degree.

An old adage gives us the thought that there is nothing else in the universe so nearly irresistible as an idea whose time has come. And it is true that the well developed idea in consciousness becomes an irresistible force in the individual; it gradually calls to its support the forces necessary to its own fulfillment. This is the fullness of time (Mark 1:15) or the end of a cycle, which in reality is also the beginning of a new cycle in one's life.

Faith (Simon Peter) is the first of the mental forces necessary to our carrying out the new ideal, even as it has been fundamental in all previous attainments. Faith is confidence, and confidence inspires action. Faith, followed by action, produces results, bringing new ideas into manifestation. Confidence also liberates new forces, and the new activity thus established helps to carry out yet other ideals. This sustaining force we call strength (symbolized by Andrew), and we therefore realize that strength can no longer be measured according to standards of the flesh, but that it is the result of new activities that are manifesting through the flesh. Faith therefore becomes a working factor in developing our new consciousness, and as a consequence we find renewed strength. We then recognize these forces as disciples of the new ideal, and so call them definitely into the higher service. This change is not a change in their function, except that they are transferred from material service into spiritual service.

By our continued activity in a new line of thought our judgment is changed; we begin to judge everything from an entirely different viewpoint. If the new line of thought be spiritual, instead of seeing each thing in an external relationship we see it in connection with the working out of divine ideals. This broader judgment comes as a result of association with inner forces

back of manifestation, and eventually leads to the realization that these inner forces work in all men and in all things alike. This gives us a point of unity with all of life, and consequently a bond of sympathy is established. This sympathy is really love, and through it a consciousness of oneness is brought about. When we reach this consciousness, James and John (judgment and love) are next called into service to our higher ideals, and no longer function on the purely outer plane.

It will be noticed that these four disciples are all fishermen. The faculties that they typify have to do with the increasing, multiplying powers of the mind. It is through a right application of these faculties that one's spiritual nature grows in wisdom and stature.

In the regeneration, as man is learning through his indwelling Christ to control, direct, teach, and discipline the faculties of his mind he finds that he must withdraw in a measure at least from money getting and other material occupations that have absorbed his time and attention. Levi, afterward called Matthew, willingly gave up his money-getting and followed Jesus (Mark 2:14).

When a man of the worldly type enters on the new life he has to deal with a medley of thoughts. "All the multitude resorted unto him, and he taught them," and "many publicans and sinners sat down with Jesus and his disciples." This represents the state of mind which we find within ourselves when we take up the reform necessary to the Christian life. Not by standing aloof from our errors do we overcome them, but by uncovering the secret sins and correcting them. Our good points of character will take care of themselves; we need only to reform the error thinking (Mark 2:16, 17).

QUESTIONS

1. What is the aim of the lessons for this quarter?

2. Explain the imprisonment of John the Baptist and Jesus' calling of his first disciples, especially as they relate to an ideal in consciousness.

3. Explain how faith becomes a working factor in developing the new consciousness, thus bringing the strength faculty into play.

4. Explain the calling of judgment and love.

5. Explain the calling of Levi.

6. What is taught in Mark 2:13, 15-17?

Lesson 2, January 9, 1927.

Unity Subject—THE *I AM* INSTRUCTING THE CONSCIOUSNESS.

International Subject—THE STANDARD OF CHRISTIAN LIVING.—Luke 6:27-38.

27. But I say unto you that hear, Love your enemies, do good to them that hate you,

28. Bless them that curse you, pray for them that despitefully use you.

29. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

30. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31. And as ye would that men should do to you, do ye also to them likewise.

32. And if ye love them that love you, what thank have ye? for even sinners love those that love them.

33. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

35. But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

36. Be ye merciful, even as your Father is merciful.

37. And judge not, and ye shall not be judged: and

condemn not, and ye shall not be condemned: release, and ye shall be released:

38. Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

GOLDEN TEXT—*Ye therefore shall be perfect, as your heavenly Father is perfect.*—Matt. 5.48.

SILENT PRAYER—*I hear and heed the teaching of the Christ within me; I am established in his law of love.*

In the first part of the chapter from which this lesson is taken, the Christ, or I AM, has been feeding and healing the hungry and the sick (states of consciousness). The Pharisees (the old established religious ideas belonging to the intellect) have been stirred to great anger and resistance. Throughout the night the I AM, which has retired to the mountain (a high spiritual place in consciousness), has continued in communion with God, who is the source of all light, power, love, and truth.

When the morning came Jesus chose the apostles from among his disciples (verses 13-16). This means that the I AM makes a stronger union with the twelve faculties of mind. With these faculties in greater activity, an at-one-ment is made with the outer consciousness, and in a "level place" the multitudes of thoughts come together to be healed.

After a certain restoring work is done in the individual, his mentality must be taught the truth. And so from the 27th to the 38th verses we find the higher self impressing upon the consciousness the law of love, which embraces nonresistance and living up to the ideals which one would hold for other persons.

We love our enemies by realizing that God is love and that all persons are God in manifestation. In the silence of our own souls we quicken the consciousness of divine love and realize it throughout our

beings; then we pour out love upon all the world, especially upon any one or anything that seems to be at cross purposes with us. In this way the seemingly angry, rebellious tendencies in both the conscious and subconscious realms of mind become kind and loving; we also manifest a love which causes all enmity in the outer to disappear quickly.

One can demonstrate the law of nonresistance, as Jesus taught it, by erasing from the individual consciousness every thought of personal rights. So long as one believes that he is entitled to certain considerations and possessions, he does not always demonstrate nonresistance.

If a man took your coat, you could give him your cloak and yet be clothed, if you were in the God conciousness, where "the earth is Jehovah's, and the fulness thereof." One who is demonstrating according to the law which Jesus proclaimed never tries to force the return of his goods, though he may know that they were taken without his permission. One who is heeding the teaching of his own indwelling Christ does not spend his time trying to find error within himself, or in trying to catch thieves in the outer. He quietly affirms his freedom from all thought of loss. Those who believe in, or fear, loss and evil, are the ones who experience loss and evil.

In spiritual consciousness we are all perfect, and that being our standard we must sooner or later attain the heights of mercy, forgiveness, love, good judgment, and perfection which we know are in the Father, and we must demonstrate mercy, forgiveness, love, good judgment, and perfection in our minds, bodies, and affairs.

QUESTIONS

1. What is symbolized by Jesus' choosing his apostles from his disciples?

2. How do we love our enemies?

3. How can the law of nonresistance be demonstrated?

4. Does one who is demonstrating the divine law ever use force?

5. If a man took your coat, how could you give him your cloak also, and yet be clothed?

Lesson 3, January 16, 1927.

Unity Subject—KNOWING AND DEMONSTRATING TRUTH.

International Subject—THE CHRISTIAN'S USE OF THE BIBLE.—Deut. 6:4-9; II Tim. 3:14-17.

4. Hear, O Israel: Jehovah our God is one Jehovah:

5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thy heart;

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT—

Thy word is a lamp unto my feet,
And light unto my path.

—Psalms 119:105.

SILENT PRAYER—*I open my mind to the book of revelations in me, that I may rightly discern the word of Truth.*

This lesson is one of admonition to us to be diligent in knowing the truth and in abiding by it. Moses, the representative of the higher law within us, is always pleading with the seemingly mortal within us for a more faithful observance of the divine law. Innate understanding of the divine law is a part of our birthright from our original source, Supreme Mind, and by fearing —or better, by *reverencing*—the Lord, we open the ideal realm of the soul and the spirit of good judgment becomes part of our consciousness.

By our understanding and observing the law of being, our every force and faculty is mightily increased in power. When we know positively that all our ills are the result of error thoughts, we strive to think right, that we may possess the land. The Promised Land symbolizes a realization of divine substance, the foundation of the new body in Christ. It is not a dream, but a solid fact, that man is, when purified and disciplined, to possess a body of immortality.

The idea of the one God centralizes thought and masses all true ideas. Unfoldment of thought power follows, and man begins to see himself as he truly is.

Trying to love Jehovah God with all one's being may seem to be hard work. The way to make it easy is to mass all love thoughts at the heart center, and affirm the might and the power of the Spirit of love. Our sending thoughts of love to those whom we have considered our enemies opens up soul graces that we formerly never knew we possessed.

The introduction of true words into the heart and other centers in the body is a part of the soul's education. We are to teach the truth diligently, to the children of thought in the subconsciousness, by constantly carrying right ideas to them. These ideas are to be written mentally upon every part of the body house until the Promised Land is revealed in a new body. The Promised Land having been revealed to us, we shall find that we are full of good things which we have not developed by personal effort, but which are ours by spiritual inheritance.

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." These things are not written in any book. Truth does not come from without, but from a conviction within the mind, based upon understanding. A doctrine based upon outer scriptures alone is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon universal law and open to the minds of all who seek it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found Truth and who want to tell about it for the benefit of others.

". . . knowing of whom thou hast learned them." Jesus said that the Holy Spirit, the Comforter, should come and lead us into all Truth. This is the one referred to by Paul in verse 13 of our lesson. The Scriptures as we have them today were not in existence when he wrote; much of the New Testament had not been written.

"Inspired of God," is literally "God-breathed." We open ourselves to this inspiration or inbreathing of God by our thoughts and our words. If our minds are filled with the idea that inspiration ceased with Moses or with Jesus or with Paul, we stop the stream of

God-thought from flowing to us, and no revelation comes direct.

As fast as we learn the precepts of the law we must be faithful in observing them. "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." The summing up of the lesson shows that the man who observes these things is "furnished completely unto every good work."

QUESTIONS

1. What is the gist of this lesson?
2. What is a strong incentive to us to think right?
3. How does it become easy to love Jehovah God?
4. Name a part of the soul's education that is referred to in this lesson, and state what is the result.
5. From where does Truth come? Explain.
6. What is it to be "inspired of God"?

LESSON 4, JANUARY 23, 1927.

Unity Subject—THE IMPORTANCE OF PRAYER.

International Subject—PRAYER IN THE CHRISTIAN LIFE.—Mark 1:35; 14:32-36; Matt. 6:9-13.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible

unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one.*

GOLDEN TEXT—*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*—Matt. 7:7.

SILENT PRAYER—*By my daily inner communion with the Father, all the faculties of my being are awakened to the unfolding Christ ideal in me, and my way is made easy and joyous.*

Prayer is of vital importance in living the Christian life. The teaching of the first verse of our lesson is: In all the work of redemption, the spiritual I AM (represented here by Jesus) realizes that its power and its authority rest with its constant contact with divine principle. It therefore withdraws from the outer world at intervals and makes sure of its relationship to Spirit. Thus it is strengthened and is made ready to continue its ministry throughout the body consciousness.

The experience of Jesus in Gethsemane symbolizes the struggle that takes place within the consciousness of the individual who realizes Truth as the one reality and tries to let go of error entirely. The great work in the life of every one is to incorporate the Christ mind in soul and in body. The process of eliminating the old consciousness and entering into the new may be compared to Gethsemane, whose meaning is "wine press and oil," an emblem of trial, distress, agony.

The soul suffers much in giving up its cherished

idols. Especially is this the case if the faculties have not been fully awakened. (Peter, James, and John fell asleep, and were unable therefore to watch with Jesus.) It is of utmost importance that we should, by much prayer and much declaration of truth, awaken the inner faculties of faith, judgment, and love, and keep them constantly on the watch. They should be developed and exercised at every opportunity, so that they will be serviceable and dependable faculties at all times. They should be trained to carry one through problems the solution of which the reasoning mind cannot see. When they are so trained, our adjustments in consciousness will be made quickly and easily.

Prayer is a subject that has not been thoroughly understood, consequently people pray and do not get the answers that they desire. It is our privilege to pray the prayer that heals sickness, sorrow, and distress of every kind. Jesus Christ had much to say about prayer. His model prayer, as given in Matthew 6:9-15, is in its very simplicity a protest against wordy prayers. Our desires should be expressed simply and in faith, in order to bring results.

One of the conditions of true prayer is that we shall not address a God far away, a God who is outside of ourselves. We must turn within, to the very center of our beings, where we can come into conscious touch with "our Father." This is taught in Matthew 6:6: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

Another condition of prayer is that we ask; this stipulation is expressed in our Golden Text. Then when we ask we must believe that we have received. "All things whatsoever ye pray and ask for, believe that ye receive [received, margin] them, and ye shall have them" (Mark 11:24). In Spirit we have received—

all that the Father has is ours—but our words of faith are needed to bring about the outer manifestation. We must live our prayers also; we must act upon our faith. When Jesus healed the withered arm of one who came to him, he told the man to stretch forth his arm, and with his effort to obey, strength and wholeness came into the arm.

QUESTIONS

1. What is the teaching of the first verse of our lesson?
2. What does the experience of Jesus in Gethsemane signify?
3. Why is it necessary that our faculties represented by Peter, James, and John be fully awakened within us?
4. Why do people pray and not get the desired demonstrations?
5. Explain some of the conditions of true prayer.

Lesson 5, January 30, 1927.

Unity Subject—DISCIPLINING THE SOUL'S DESIRE.

International Subject—THE CHRISTIAN OVERCOMING TEMPTATION.—Luke 4:1-13; I Cor. 10:12, 13.

1. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness
2. During forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.
3. And the devil said unto him, If thou art the Son of God, command this stone that it become bread.
4. And Jesus answered unto him, It is written, Man shall not live by bread alone.
5. And he led him up, and showed him all the kingdoms of the world in a moment of time.
6. And the devil said unto him, To thee will I give

all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.

7. If thou therefore wilt worship before me, it shall all be thine.

8. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10. For it is written,

He shall give his angels charge concerning thee,
to guard thee:

11. And,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13. And when the devil had completed every temptation, he departed from him for a season.

12. Wherefore let him that thinketh he standeth take heed lest he fall.

13. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

GOLDEN TEXT—*In that he himself hath suffered being tempted, he is able to succor them that are tempted.*—Heb. 2:18.

SILENT PRAYER—*Through Christ in me, I am overcoming the world.*

You must be disciplined and tested before you can be sure that the individual spiritual consciousness, or "Christ in you," is master of your thoughts. The Spirit of truth is the universal power that connects man with God, and, like an enthusiastic teacher helping a bright pupil, it pushes us right forward to the lessons that will most quickly prove our ability.

The devil is the mass of thoughts that have been

built up in consciousness through many generations of earthly experiences, and crystallized into what may be termed human personality, or carnal mind.

In the development of the Christ mind, an entirely new and a wider set of ideas and situations must be met; the allegories of Jesus are meant to show us how to deal with the thoughts and desires of the soul, and how to place them under proper discipline. Spiritual discernment and unselfish devotion to the highest truth are demanded of those who would meet and overcome the temptations of the personal consciousness. Thousands are baptized by Spirit, but when led into the wilderness of their own subjective natures they fail to avail themselves of the guidance of Spirit. They use their God-given power for selfish ends and fall short of the Jesus Christ man. He "hath been in all points tempted like as *we are, yet* without sin." The difference between the Son of God and the son of man is brought out in Jesus' answers to the tempter.

When we are following Jesus, we rise above the demands of the flesh-and-sense world. The forty-day fast is a complete denial of sense demands. When we keep such a fast we are living, in thought, above material needs. We are led up in Spirit and our appetites and our passions are so subdued that we think that they never again will trouble us. But "he afterward hungered." There is a return to sense consciousness.

The devil (sense consciousness) commands the Christ to turn the stones into bread; that is the first temptation. For us to yield would be to affirm material things to be sufficient to satisfy our hunger, and to depend upon them, instead of looking for the bread which comes down from heaven—the word of God. Hereafter we are to feed our souls with new truths daily, in order that we may grow in spiritual ways.

The second temptation comes when we have at-

tained mastery over material thoughts, so that we can control even outer events. To exercise this control for personal ends is to worship personality, the devil. When this temptation arises in our experience, we should know that under divine law there is but One worthy of our worship and service, the Lord our God.

The third temptation means that we are challenged to go suddenly from a high state of spiritual illumination down into body consciousness, personality assuring us of safety. We must not make a display of our spiritual power. To do so puts us at the mercy of the personal consciousness.

In the next to the last verse of our lesson we are warned against entertaining spiritual pride because of the overcomings that we have seemingly accomplished. Then in the last verse we are assured that we shall never be tempted beyond our powers of resistance. With any temptation that can possibly come to us, come the strength and the ability to meet it and to rise above it. The way out will always be made clear to us if we continue to look wholly to Spirit in our every time of seeming trial or need.

QUESTIONS

1. What is the Spirit of truth?
2. What is the devil?
3. How is consciousness of the Christ mind developed?
4. What is the first temptation? The second? The third?
5. What is taught in the last two verses of our lesson?

So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.—*Gal. 6:10.*

HEALTH

There is only one Presence and one Power—omnipotent life and health.

God is omnipotent and omnipresent. It is only when we are unconscious of God's omnipresence that disease appears. Therefore if we can get the realization that God is omnipresent as life and health, and that in him we live, move, and have our being, there will be no room in us for ill health.

Acknowledge the source of your life and health by daily proclaiming the one Presence and the one Power. You live in the presence of God. He is your sustaining, unfailing life. Learn to know him intimately as the very essence of your life. Then shall you become eternally alive.

HEALING THOUGHT

January 20 to February 20

There is only one Presence and one Power---omnipotent life and health.

PROSPERITY THOUGHT

January 20 to February 20

There is only one Presence and one Power---omnipotent prosperity and success.

PROSPERITY

There is only one Presence and one Power—omnipotent prosperity and success.

There can be no room for the thought of lack or of failure in the mind or the affairs of the individual who holds faithfully to the omnipresence of God as the source of his prosperity and success.

Cultivate faith in the idea of omnipotent prosperity and success. Every individual can be successful in his work. He can handle his affairs in an upright, loving, yet powerful way. He should feel that he is larger than his business, larger than his position. Omnipotent prosperity and success do not harmonize with small ideas. Justice, righteousness, honesty, fearlessness are all active in the life of one who puts his faith in, and proclaims the presence and the power of God, as omnipotent prosperity and success.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

THE INVINCIBLE POWER OF RELIGION

Religion cannot be stamped out by force. Apparently the experiment was tried in Russia—and failed. The following editorial is clipped from the Kansas City Star.

When bolshevist Russia mocked God and attempted to repress religious worship, the world was shocked, but did not despair. Religion, as other things affecting the life of mankind, undergoes progressive changes, but its fundamentals endure. History shows that the Christian religion has spread in spite of all efforts to abolish it. Russia would fare no better than other countries or other times in its efforts to substitute something else for popular worship, was the belief. And so it proved. Even in a time of liberalized thought the church could not be abolished. From time to time we have heard of less repression, of increasing church attendance, of greater freedom under the communist government. Now comes Bishop James Cannon, of Washington, D. C., on his return from bolshevist Russia, with this message:

"How great have been the restrictions placed on the activities of priests or on gatherings for public worship in the earlier days of the bolshevist régime, I do not know, but today there apparently is genuine religious toleration as to public worship."

The great mass of Russians are not communists, but are subject to communist government because the ruling faction has absorbed the army. . . . Bolshevism may mock the Deity and jest at religion, it may declare for intellectual absolutism and post ribald mottoes, but it cannot change the hearts of the masses. All government, sooner or later, yields what it must yield. Russia is yielding to the invincible power of religion.

FROM PRINCETON UNIVERSITY

Unity School of Christianity stresses the teaching that thought is the great creative power. An echo

of this important teaching comes to us from one of the great universities. A dispatch from Princeton, N. J., appearing in the press last summer, was as follows:

Right thinking, even more than right acting, is a first essential to the growth of character and the best expression of life, Dr. John Grier Hibben, president of Princeton university, declared in the annual baccalaureate sermon to the graduating class and their friends in the ceremonies attending the university's commencement exercises.

Taking as his text a passage from Proverbs 23, "As a man thinketh in his heart, so is he," Dr. Hibben urged the class not to fall into the fallacy of reasoning that a man could entertain what ideas he liked so long as he inhibited them and acted suitably. The speaker concluded by saying:

"Carry with you the idea that you are free agents, but responsible agents in the world that lies before you.

"Our country found it necessary not only to declare its independence but also to set up its standards of control. I hope that there will be also in your lives a 'constitution,' very brief, containing perhaps only one 'Article' of the fundamental immutable distinction between right and wrong and a reverence for the law of God, and the court to interpret this fundamental law of your being—and that court is the bar of your own judgment. And by your own judgment, and not by the world's opinion, you will stand or fall."

RELIGIOUS AUTHORITY

Man needs guidance, and, more or less earnestly, he is always seeking guidance; but he does not always look to the right source. The master Teacher said, "When he, the Spirit of truth, is come, he shall guide you into all the truth," but mankind has been slow to realize the meaning of this statement. In an article, "The Altered Basis of Religious Authority," in the August number of The Atlantic Monthly, David E. Adams points out the different authorities that men have accepted—the Jewish law, the teaching of Jesus (as taught by Paul), the church (as centralized at Rome), and the Bible (as interpreted by the Protestant

churches). But at last we are beginning to rely on the dictum of Jesus and to trust the Spirit of truth within ourselves. To quote Mr. Adams:

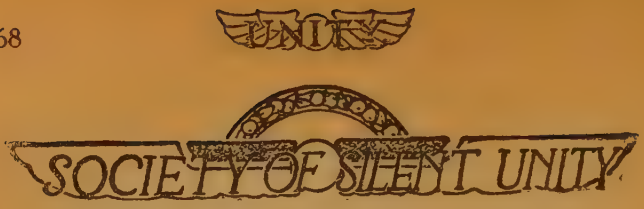
The final basis of religious authority for you is yourself, your mind working on all that has come down in the religious tradition of Christianity, and selecting and making your own those things which satisfy the requirements of your intelligence, of your moral judgment, of your spiritual hunger.

. . . Each one of us exercises his personal judgment constantly as to what portions of the teachings of Jesus are valid for him, in these days, under the conditions in which he is placed. And he exercises that right of private judgment far more in regard to other parts of the Bible than he does with regard to the Sermon on the Mount. He uses his knowledge of history and of science and of comparative religion to check up, to allow for mistakes, to discount exaggeration, to recognize the human element through which certain great divine truths have been expressed and handed down. He does, in other words, exactly what Jesus did with the history of his people as he knew it—he applies to it the test of intelligent study, and reserves the right to interpret it in the light of the best judgment God has given him. And the man who does that may speak as Jesus did, with an authority born of his own sense of religious certainty, and not as did the scribes, depending solely upon a traditional body of rules.

. . . The final basis for religious authority for each one of us lies in his own soul at its best, the spark of God within himself, whereby he recognizes truth and beauty, and comes to feel that he too, in his small way, may speak as one having authority.

THE SECRET OF LIFE

I have heard that he who possesses the secret of life, when traveling abroad, will not flee from rhinoceros or tiger; when entering a hostile camp, he will not equip himself with sword or buckler. The rhinoceros finds in him no place to insert its horn; the tiger has nowhere to fasten its claw; the soldier has nowhere to thrust his blade. And why? Because he has no spot where death can enter.—*Lao Tzu.*



"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. We can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

If your need is urgent, telegraph us; you may send a letter later. If you live in Kansas City, telephone us at any hour of the day or night in case of an urgent need, and send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

WHY GO TO A HEALER

When one has faith that God will heal him, even though it be only an intellectual perception, does it not seem that in going to a healer for help he is "forcing God's hand"?

A person does not go to a healer with the idea of receiving healing from him instead of from God. He goes to have his faith strengthened through the new ideas which are given him. He goes to a healer because he has faith in the spiritual healing power. "Where two or three are gathered together in my name, there am I in the midst of them."

ELIMINATING THE "OLD MAN"

I seem to be possessed of a demon. How may I become rid of it and permit my true self to manifest?

The will is a very necessary factor in all overcoming, but the will must be unified with the divine will, and must not be used in a personal way. To repress any error desire by the personal will, without understanding and realizing the power of Spirit to lift up and redeem the thoughts and the life forces, does not accomplish the desired end, the real overcoming of the seeming error. It is well, through the understanding of the divine will and the power of God, to take a firm stand in Truth, according to one's highest standards of purity and right, even though there may still be error thoughts and false desires in one's consciousness. When one refuses to give the "old man" expression in acts, one does much in the way of dismissing him from one's life. Then by affirming the lifting up of the thoughts and the desires through the cleansing, redeeming power of the Christ mind and the Christ righteousness in one, victory is soon brought about. Although some time may elapse before every root of the error, every faintest suggestion of the old habit of thought, will be entirely a thing of

the past, yet one will come quickly into a consciousness of victory such as will give him a wonderful sense of freedom and will enable him to go on in the spiritual life to the full realization of the Christ perfection which is his birthright.

All true satisfaction is in Spirit. The seeming demon in you, the lustful desire of which you wish to be rid, is a state of consciousness that you have developed by using your creative power unwisely. This consciousness can be cast out. Whenever the unclean thoughts and the unclean desires that belong to this error become active in you, speak directly to this mental state and say: *You belong to the old carnal mind of sin. You do not belong to me, for I am a son of God. You have no place in me, and I now command you to leave, in the name and through the power of Jesus Christ.* Declare this in the realization of your own Christ dominion and authority, for "every place that the sole of your foot shall tread upon, to you have I given it," says the Lord. Never mind if you do have to contend with a discontented feeling for a time after having refused to give the "old man" his way. Fill in the seeming void with the living words of truth. Affirm: *Christ within me is purity. I no longer am under any law of mortal thought. The law of the Spirit of life in Christ Jesus makes me free. I am established in the pure, fearless mind of Christ. I am satisfied with Spirit.*

Always think of your body as being the temple of the living God. Declare that his worship is now set up in every part of your organism; that the organs which have been instruments of unrighteousness under the old thought are now redeemed, and that they have become instruments of righteousness. Take possession of every part of your body, in the name of the Lord. Fill your entire being with thoughts of purity. Keep affirming your desire for purity and your love for it, and insist that you are now pure—for you are. In your real, true

self you are not now, and never were, anything but pure. This real of you is daily expressing more and more fully throughout your entire consciousness.

Keep up this line of thought until you have trained your mind and your body to manifest perfectly and freely the Truth of your being. After holding these thoughts strongly at any time, become active, physically and mentally, in some useful, constructive, outer way. All art expressed, all inventions, all great talents, all efficiency in business or in any work, all exceptional ability for useful, constructive service in the world, come from a higher use of man's creative powers—those life forces that under the old carnal thought are dissipated through lust. Therefore it stands to reason that as one lifts up his forces, through the elevation of his thoughts and desires, he will become more successful, more prosperous, and more useful in his community, for the good of others as well as for his own good.

SIN AND DEATH ARE UNREALITIES

Do you teach that sin and death are real?

Thank God, we do not. We acknowledge that sin and death appear in the world. We perceive that death is the wages of sin, not that it is the open gateway to heaven. We recognize that error, sin, and death are in the world to be met and overcome by mankind, through Jesus Christ; but we know that they are not real. The only realities of life are the creations of God, and God, who is life, did not make sin and death. If he had made them, they would be like him, abiding and unchangeable, and it would be impossible to rise above them, impossible to erase them from man's consciousness and experience. But since they were not made by Him—who made all that ever really was made (John 1:3) and who called all that he made "very good" (Gen. 1:31)—they must be only appearances and not realities. They can and will be done away with entirely, by the Christ truth.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. (We publish only the initials.)

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Atlantic City, N. J.—I wrote you asking prayers that I might be healed of lumbago. I am happy to state that I am now entirely well. I thank God and Unity for the blessing of perfect health.—*I. V.*

Portland, Oregon—The right leg you once told me to think of as having God's perfect life and strength flowing through it, is getting better each day. When I was little I had a brace on the right leg. I now walk without any brace and I can wear slippers for the first time in my life.—*D. H.*

Berwick, Pa.—Some time ago I wrote to you requesting your prayers that I might be healed of a bad case of sciatica. Now I cannot say how glad I am to be healed. Neither can I tell you how thankful I am for your prayers.—*F. A. H.*

St. Louis, Mo.—You may discontinue prayers, as I am relieved of those dreadful pains. It seems impossible to find words to express my thanks.—*Mrs. J. J. B.*

Huntington Park, Calif.—I have been wonderfully blessed by your prayers. I have been healed of hay fever. I thank God and Unity.—*Mrs. J. H. S.*

Evanston, Ill.—Two weeks ago I wired you for prayers for my son's recovery. He had been ill for several days. The doctor said that he must be operated on that evening, but I told him I could not consent to it. I turned to Unity, where I so often have found help in times of need. Then I left all to God. In less than an hour my son called me to his bedside, and said, "Mother, I feel so much better." A rapid recovery followed. He went back to work the following Tuesday, entirely well. The doctor, amazed at his recovery, said that he could not understand it. When

we told him how the healing had come about, he said, "All I can say is, he is all right now." Words cannot express our thanks to you, nor our praise to God. He knows what is in our hearts, and he will bless you for your service of love.—*M. M. M.*

Topeka, Kans.—I wrote you about my daughter, who had not walked for nearly two years, because of inflammatory rheumatism. Since I wrote you she can walk around the house without her crutches—she walked the day after I wrote you.—*E. A. K.*

Ty Ty, Ga.—When I wrote you last January, asking prayers for my health, I had been told by three doctors that nothing but an operation would cure me. I am now sound and well. I have not felt a symptom of the trouble since. I am very thankful.—*Mrs B. T. T.*

Alameda, Calif.—Some time ago I wrote to you telling you of an accident in which my daughter had fractured her elbow and had lost the proper use of two of her fingers. I asked your prayer, and am glad to tell you that her fingers are almost normal again. The doctor says that they will be perfect in time. I thank you for your prayers offered in her behalf.—*Mrs. W. M.*

Youngstown, Ohio—This is a report on the condition of R. L., five and one-half years of age, who was ill with infantile paralysis about six weeks ago. I wrote asking you for prayers for him at that time. Four weeks ago I reported that he was out of danger, and now I am glad to report that he is fast regaining his health and strength. Within five weeks of the time he was taken ill, he was able to walk alone. Every one is surprised that he is recovering so quickly.—*Mrs. C. V. L.*

Denison, Tex.—I wrote you that I was almost entirely deaf in my left ear. The fourth morning after I wrote you I could hear as well as I ever did, and there was no roaring, no rumbling in my head. Thank you for your loving prayers.—*Mrs. O. B. G.*

Coolidge, Kans.—Last New Year's eve I was badly hurt in an automobile accident—right arm broken in four places, internal injuries, and broken ribs. The doctors at the hospital gave me no hope for my recovery. My husband telegraphed Silent Unity for prayers for me, and in three weeks I left the hospital. The doctors and the nurses were astonished at my recovery, and said that I was the star patient of the whole hospital. My arm is straight and strong, and my general health is fine.—*Mrs. O. T. J.*

Hardin, Mont.—Thank you so much for the benefits that I have received through your prayers. The claim of rheumatism is gone. I am very happy to know that divine love heals all ills.—*Mrs. R. P. G.*

Brooklyn, N. Y.—Last January the doctors said that I was in a diabetic decline and could live but a short time. Today I am perfectly well and strong—all through God and Unity. You may discontinue the prayers. I am thankful for the enlightenment that I have received through Truth. —*Mrs. K. F.*

Chillicothe, Ill.—Some time ago I wrote you asking for prayers that I might be healed of constipation. I am happy to say that your prayers have been answered.—*L. M. W.*

Tacoma, Wash.—I wrote you some time ago for prayers for my son, who was very low with Bright's disease. Thank God, he is now entirely well. The doctor said that it was a great wonder that he pulled through.—*L. J. K.*

Spring Lake, N. J.—I have been healed, and the rheumatism and the dropsy have gone. May God bless you and your good work.—*M. S.*

Detroit, Mich.—Some four or five weeks ago I wrote you asking your help for my son, who was seriously injured in an automobile accident. I want to thank you for the wonderful help that we received. I thank and praise the Father and Silent Unity for what the doctors are calling a miracle, but what we know to be God's healing work. My son is fully recovered and has been working for a week. His face, which was so badly cut, is not going to be even scarred.—*Mrs. C. H.*

Bennington, Vt.—A month ago I wrote you asking for prayers for my eyes. They have always been very good, but for nearly a month before I wrote you they were paining me all the time, and especially when I used them. I do dressmaking, and had a lot of work on hand at the time, and was almost desperate. I tried very earnestly to overcome my trouble without calling on you for help, but decided I could not. Within forty-eight hours after I wrote you my eyes were perfectly normal. Thank God and Unity for all your blessings.—*A. M.*

Pittsburgh, Pa.—I am thanking and praising God for the complete healing of my lungs and of a cough that had troubled me for about six months.—*L. B.*

Santa Fe, N. Mex.—When I wrote you about a week ago asking your prayers for my little four-year-old daughter,

she was suffering nearly all of the time with some stomach or bowel trouble which the doctors were unable to diagnose. Twenty-five minutes after I mailed the letter to you she was out playing—the first time in two weeks that she had cared to play. She has been perfectly well ever since.—*L. G. E.*

PROSPERITY

Little Rock, Ark.—I wrote for prayers a month ago. I needed money and was out of work. I got a good job, and money besides. God bless your organization.—*H. B. T.*

Chicago, Ill.—When I wrote you last Sunday I did not have a penny. Today I am able to settle many little debts, and I feel like a new woman. May God bless you all, and may the good Unity work go on.—*Mrs. W. G.*

Casper, Wyo.—My husband and I wrote you for help in a business crisis. Everything looked dark for us. One day, while I was in the silence, a voice spoke to me and said: "Don't worry; leave it to God." We passed the crisis, help came in unlooked-for ways. Now our business is growing, we are meeting our bills, and everything looks bright. Unity means everything to us, for we find in it a cure for every seeming inharmony.—*Mrs. W. C. T.*

Oswego, Oregon—I want to tell you that in two weeks after writing you, my mother found a position—and just the kind she wanted. We are all very glad, and are very thankful for your prayers.—*Mrs. A. V. L.*

Woodbury, N. J.—A few weeks ago I wrote you asking for help in renting some properties. By the time my letter reached you one house was rented, and in a few days the other one was rented. We are truly grateful to you for your help.—*Mrs. W. P. A.*

Denver, Colo.—I wish to thank you for your help. My husband secured employment the week after I wrote you asking for help, and we are now able to pay our expenses—also, some old bills.—*Mrs. L. B.*

Jacksonville, Fla.—About three weeks ago I wrote to you asking help to rent a room which was vacant. You requested me to write within thirty days, and this is my grateful reply. My room was rented within a few days after my writing to you. My heart is filled with praise and thanks to God and to you.—*M. H.*

New York, N. Y.—Am glad to report the help that

I have received in answer to your prayers. My rooms were rented by the first of the month, as I so strongly desired. Thank God and you.—*M. C. D.*

Albion, Calif.—The month has given me many manifestations of the divine presence. One employer gave me $25 for good service, and more work at an increase in pay. Other blessings, which I fail to find words to express, have come to me.—*C. H.*

Cincinnati, Ohio—Two days after I wrote to you that I was in need of work, I found a job that pays me more than any I have ever held before, with one exception. It has been a long time since I have had a steady job.—*A. F. Z.*

Los Angeles, Calif.—I wrote you asking for prayers that I might receive increased prosperity. I have been greatly benefited by your help. Today was pay day, and I was greatly surprised when my boss handed me an extra ten dollar bill. I know that God hears and answers prayer. —*H. K.*

Kansas City, Mo.—I wrote asking you to help my friend sell his car. I sent you the letter Friday morning, and that very evening my friend had an offer for only $100 less than he had paid for the car, and it had been used for ten months. I praise and give thanks for this wonderful work.—*M. A. W.*

Wausau, Wis.—I wrote and asked you to pray for my son, that he might obtain work. The next day he found a job.—*C. P.*

Toledo, Ohio—I wrote and asked your prayers to help me sell my house. Before I received the answer to my letter, the house was sold. I thank you for your assistance. —*R. E. V.*

New Boston, Tex.—Since I wrote asking for prayers for prosperity, we have had a good rain and our crop is flourishing. I feel that the Lord has blessed me and I am trusting him.—*Mrs. J. B. C.*

St. Louis, Mo.—I wrote you some time ago asking you for prayers that I might do well in my dressmaking shop. When I wrote you I had only one machine, and one girl to help me. Now I have two machines and two girls and work is coming in faster than we can get it out. I have also received a nice little sum of money that I did not expect. I thank God for your prayers.—*M. W.*

Detroit, Mich.—I want to tell you how my prayers have been answered. We have lived in a small cottage for ten years. I prayed that we might have a larger home,

not elaborate and costly, but just a comfortable, plain home. I asked your prayers for guidance in any deal that we might make. I now have the home that I prayed for; I know that God guided me in the transaction.—*F. R.*

PROSPERITY BANK

Richmond, Va.—I have had a very wonderful experience while using the prosperity bank. For more than nine years I had been employed at a comparatively low salary and in an environment which had become very inharmonious. Almost immediately after I received the prosperity bank all of my personal affairs began to look more prosperous. Within a few weeks an opportunity came to me to obtain a new position at a very substantial increase in salary and with an improvement in environment so great that it is almost unbelievable. I feel very grateful to you for the good that has come to me through you, and I have resolved to pass the Truth along to others at every opportunity.—*F. O. S.*

Minneapolis, Minn.—I feel that I shall always want a prosperity bank in the house, as many good things came to us while we were using our latest bank. The way was opened for us to move into a home that seems the ideal of all that a home should be, and the way was opened without any special effort on our part. Then an automobile came to us in a most wonderful way. For all these things we are most truly thankful. We ask God to bless Silent Unity.—*D. L.*

Scranton, Pa.—Two weeks after I received my third prosperity bank, I was successful in obtaining a nice five-room apartment with rent free, for taking care of the fires and doing other janitor work about the apartment house. This can be done in my spare time, allowing me to continue in my present position. I thank God and Unity for many blessings.—*O. E. W.*

Baltimore, Md.—I thank you for the help that we have received from your prayers and your literature. I am using my third prosperity bank. My husband has had steady work for some time, with an increase in pay. Yesterday, he was sent out on a new job, with the promise of work for months ahead. Besides, he has had more overtime work offered him than he has been able to accomplish. —*Mrs. H. R. B.*

Fullerton, Calif.—Since I received my prosperity

bank I have had an increase in wages and our prayers have been answered in other ways. We thank you for the help that you have given us.—*B. M.*

CORRESPONDENCE SCHOOL

Boston, Mass.—Your corrections in the answers to lesson six were very helpful. Study of the lessons is giving me a spiritual vision that is working out in a practical way in my life. My prayer is to be able to use Truth to help suffering humanity. Greater opportunities have come to me in my work which I trust may result in a better financial demonstration, so that I may express to you the gratitude that I feel for what you are doing.—*E. H.*

Red Wing, Minn.—The realization of Truth is daily becoming more clear to me. God is a living presence nearer to me each day, and my confidence in him is established in accordance with the realization which I attain. I find great pleasure in studying the lessons but feel that I must take time in order to fasten more firmly in my consciousness the truths which they teach.—*E. A. P.*

New York, N. Y.—The first lesson of the advanced course has given me more food for thought than any of the other lessons. It has been a joy to answer each question. The spiritual intuition which this lesson has awakened is worth more than all else that I have learned in years of study.—*H. L. M.*

Fredericktown, Mo.—I am inclosing my answers to the twenty questions on the book, "Lessons in Truth." I feel that already I am being helped by the course. The work of preparing this paper has brought me a clearer realization of some of the truths that had seemed rather vague before, though I have read the book several times. My gratitude for the opportunity of taking this course is very great. This course is, I think, something for which I felt a need during my girlhood, and it teaches a wonderful truth which I had always felt that sometime I should know about.—*Mrs. E. L. D.*

RADIO

Prescott, Ont., Canada—I take pleasure in telling you of the excellent reception of your station here this evening. Your program came through very clearly and we enjoyed your lady announcer. This is the first time your station has been "logged" in this vicinity.—*Mrs. W. G. W.*

Ft. Worth, Tex.—Your station came in loud and clear last night. Enjoyed the yodeler very much. I get your station quite frequently and always enjoy your programs. —*W. C. L.*

Drayton, N. Dak.—We listened in to your program last night and we think it the best we have ever heard. We could hear every word of the songs. Thank you for your splendid program.—*Mr. and Mrs. A. L. T.*

Hartford, Conn.—I have had the pleasure of hearing your healing service, by radio. I consider this rather remarkable, as we live in a district of congested radio service. The program was very clear and we all enjoyed the splendid expressions of Truth.—*H. W. K.*

APPRECIATION

Amsterdam, N. Y.—"The Vicarion" is a book after my own heart—just such a book as I mean to write myself some day, when I have attained Gardner Hunting's clarity of vision and I can exclaim, "I see! I see!"—*E. J. T.*

Saratoga Springs, N. Y.—I should like to let you know how much good I get from Unity magazine, and from all Unity literature that I read. I read the periodicals and the tracts over and over, and usually pass them on for others to enjoy.—*B. M.*

East Orange, N. J.—"A Message to You" in Weekly Unity means much to me. I know that all must get help from it.—*Mrs. B. M.*

Muskogee, Okla.—You will find inclosed herewith $1 which I saved in my prosperity bank to pay for a year's subscription to Unity Daily Word. In no other magazine or book can I find as much inspiration and consolation as I do in Unity Daily Word. I am truly glad to be a subscriber.—*M. E. R.*

GOOD WORDS CLUB

(From children)

Belleville, N. J.—I am fifteen years of age and I am the oldest girl in our Good Words Club. We have between thirty-five and forty members in our club, and we are progressing wonderfully. I received a prize for reciting from memory the Good Words Club pledge. Now, the thing to do is to live it as well as I recite it. The Good Words Club has helped me immensely, and I am glad to belong to it.—*G. M.*

Birmingham, Ala.—I appreciated the letter you sent me. Please send me six application blanks. There are many boys who want to join the Good Words Club. I am sending you three new names for membership.—*W. A. D.*

RECORDS

Brookline, Mass.—I enjoy my Unity healing records very much; I find them a great source of help, cheer, and pleasure. They seem to impress Truth more firmly upon my mind. All through the day I find myself humming the tune and repeating the words, sometimes audibly but more often silently. I would recommend them to all seekers of Truth and to those desiring health, prosperity, and happiness.—*E. J. S.*

Seattle, Wash.—I received the Unity Records in good shape. They are beautiful. When I play them and close my eyes I am right at Unity with you all. Thank God and Unity for the help you are to me.—*Mrs. F. E.*

Santa Barbara, Calif.—I enjoy the Unity Records very much. I send them on to my sister, who loves them greatly.—*Mrs. A. B.*

TITHING

Charleston, Mo.—Inclosed is my tithe. My money seems to go much farther than it did before I began to tithe; then too, I notice that my wisdom is increasing. I am able to come to conclusions sooner and my judgment seems better. Tithing is a remedy for all ills.—*E. B.*

Detroit, Mich.—Since we sent in our tithe last week we have had better business. Our money seems to go much farther than before we began to tithe.—*O. R. S.*

Oil City, Pa.—During a period of great financial difficulty in our family I was led to write to you for help. I followed your instructions, joining you daily in silent prayer. In a very short time a great load seemed to be lifted from my mind and I found myself happily planning to do certain things and to pay certain bills when they came due, although as yet there was no visible supply. I started at once to tithe my income, which at first was infinitesimal. My income has increased steadily so that I have more from my tithe than I have ever before been able to use for the furtherance of Christ's kingdom on earth. —*Mrs. H. H. M.*

PUBLISHERS' DEPARTMENT

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly ..... $1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Charles Fillmore...$3 a year

Youth. A monthly magazine for young people of high school age .....$1 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

A LITTLE CHILD SHALL LEAD THEM

"I'll tell you this is a wonderful little magazine. I simply had to stop in and tell you something of the work that it is doing with my little grandchildren." This was the greeting from a man who came into our office several days ago with a *Wee Wisdom* magazine in his hand.

He had sent the magazine to his little grandchildren and was pleased, even amazed, at the practical use to which they were putting its teachings. One little boy went out to play one day on his roller skates. Presently he came into the house and sat quietly in a chair by himself. When his mother asked him what he was doing, he told her that he was repeating The Prayer of Faith. He had lost a roller off his skate and he knew that God would help him find it. He went out and found the roller without any trouble, although he had traveled many blocks and did not know where he had lost the roller.

Another little fellow saw that his mother was having great pain with a sore ankle and he began using The Prayer of Faith to help her. He did not tell her at first what he was doing but the first evening asked, "Mamma, is your foot better?" She told him that it was. The third evening, upon asking this same question, his mother replied that it was all well. Then he said, "Well, I won't need to repeat The Prayer of Faith any more for your foot."

Children seem to have an element of faith that is very powerful in producing results. They seem readily to grasp the ideas in *Wee Wisdom* and to understand how God is an actual help to them in their every need. Truly a little child shall lead them. Children are doing wonderful works of healing in a simple, unassuming way and, for many of them, *Wee Wisdom* has been the foundation of their faith.

"UNITY SONG SELECTIONS" NOW

"Unity Song Selections" contains the words and music to 142 of the best liked songs used at Unity headquarters. In addition, there are Responsive Services to be used for Christmas, Thanksgiving, New Year, and Easter.

The preface of the book expresses the ideal of "Unity Song Selections" in these words: "No attempt at originality has been made in this book. The songs selected express the truth as taught by Jesus Christ—we have no greater ambition than this." Price, $1 per copy.

THE JAMES ALLEN BOOKS OF POWER

Unity School has recently published, with the permission of Mrs. James Allen, a Unity edition of three of the popular Allen booklets. Mrs. Allen, in writing of the Unity edition of the Allen books, says: "It is one of the most beautiful editions of any of the Allen books that I have yet seen."

The particular book to which Mrs. Allen referred is "Morning and Evening Thoughts." Unity has also published "Out from the Heart" and "Through the Gate of Good." Our complete list of Allen books follows:

AS A MAN THINKETH—Said by many to be the foundation of a great portion of the New Thought literature that we have today. Chapter titles give a splendid idea of the subject matter: "Thought and Character;" "Effect of Thought on Circumstances;" "Effect of Thought on Health and the Body;" "The Thought Factor in Achievement;" "Thought and Purpose;" "Visions and Ideals;" "Serenity." Prices: paper, $.15; cloth, $.50.

MORNING AND EVENING THOUGHTS—Choice selections, both prose and poetry, for each day of the month. Intended for use during daily meditation periods. $.35.

OUT FROM THE HEART—A sequel to "As a Man Thinketh." The directions on the formation of habit are invaluable. Thousands have received inspiration and freedom through the truths presented here. Price, $.35.

THROUGH THE GATE OF GOOD—A book on the teachings of Jesus Christ in regard to daily life and conduct. A vital, practical, companionable book. Price, $.50.

ALL THESE THINGS ADDED—Regarded by some as James Allen's greatest book. A book of wonderful assurances and blessing for those seeking the highest. $1.

BYWAYS OF BLESSEDNESS—In this book the author shows you the importance of right beginnings, or understanding the simple duties, and of following the path of sympathy, forgiveness, and understanding. Price, $1.

THE LIFE TRIUMPHANT—It has enabled many a man to understand life, to conquer self, and to triumph over adverse conditions. Price, $1.25.

Subscribers living in any part of the British Empire should order these books direct from L. N. Fowler & Co., 7 Imperial arcade, E. C. 4, London, England.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

The feature idea of the February issue of *Unity* magazine will be Divine Guidance. One very excellent article promised us for that issue is "The Way of the Soul," by W. I. Hoschouer. We find our interest in that complete issue aroused by this one paragraph from Mr. Hoschouer's article:

"Why should a creature who is made to have dominion, and to whom dominion has been given, be dominated by nearly everything? Why should a draft of air, an appetite, a mere belief, lord it over this God-made ruler of the earth? Why should he, under whose feet God put everything, be so frequently under the heel of the very things that originally were made subject to him? Striking questions? Yes, but these wise ones know the answers. On the high tablelands of spirit they see clearly, like one who climbs to the mountain peak and sees wide ranges before him. With inner vision they see what is and what is to be."

The price of many of Unity's books for children has been reduced. In fact, in some cases, the price has been cut in half. The new prices are listed on page 95 of this magazine. We feel that the seed of Truth, planted in the minds of the children, will have a firmer hold than it would have if not planted until many of their ideas about life are formed and possibly formed incorrectly. For this reason we are making every effort to bring Truth to the children in a manner that will attract them. Our two periodicals for the young people are examples of this effort and our reduction in price of the Unity books for children is another. By this reduction, we hope to bring the Christ teachings to a much greater number. We hope, too, to have your coöperation in doing this.

"Some One Prayed." Have you noticed this new department in *Weekly Unity?* A powerful, convincing story each week of some one who, in his extremity, turned to God for help and of the answer that he found in God! These stories have been truly inspiring and they have been attracting much attention. If you feel discouraged at times about the progress you are making, you will find new courage in these beautiful stories of some who prayed.

"Reading a book through twice is a habit of mine when I strike one of exceptional value or significance, for the second reading makes it mine." This point, which was brought out by a writer in one of the national business publications, is a point that we have been stressing for years in regard to the reading of Unity literature. There are people who have read "Lessons in Truth" as many as a dozen times and who say that they never fail to get something new and worth while from each reading. As we develop, our ideas change, our reactions are different; consequently a reading of the same book, after certain developments in one's own life, brings out very different reflections from those of a previous reading. "Lessons in Truth" is so full of the fundamental principles, so packed word by word with rich ideas, that one does not begin to absorb it all in one or two readings.

Wee Wisdom readers have a treat in store for them. Beginning in the February issue is a serial story, by Gardner Hunting. This is a dandy story that is sure to appeal to all the young readers. Mr. Hunting has written several books for boys. He has the knack of expression, the sympathetic understanding that appeals to them, and his books and his stories are always greeted enthusiastically by the young folk who are familiar with them. Remember—the first installment of this new serial starts next month in *Wee Wisdom.*

Francis J. Gable, editor of *Christian Business* and speaker at the Sunday evening services at Unity headquarters, has written a poem which he calls, "A Man's Size Job." This poem has been selected from a group of Mr. Gable's poems, to be reproduced on one of Unity's 10-inch phonograph records. The poem, with an organ accompaniment for the spoken words, makes a beautiful record. On the opposite side is the 23d Psalm, sung by a quartet. This record sells for $1.

We wonder whether you are asked as many times a day as we are, "Just what does Unity believe?" If so, you will be interested in a little leaflet which Unity publishes, called "Unity's Statement of Faith." These leaflets cost only $.10 each and might prove very handy for you in answering this often repeated question. It explains the fundamental teachings in a clear and concise manner.

The majority of people who are led to Unity are first attracted by a desire to overcome some negative condition. It may be a question of health or of prosperity or of harmony, but usually there is some condition to be met. Is it any wonder then that one of the most popular books that Unity publishes is Charles Fillmore's book, "Christian Healing"? It is a textbook of metaphysical healing. It lifts one to the spiritual consciousness wherein he can demonstrate Truth. In other words, it offers the thing that the majority of Unity students are seeking, the power to overcome the adverse conditions in life. Prices, $.75, $1.50, and $3.

There is perhaps no other phase of metaphysical study on which the average student is so vague as the silence. By his simple, concise explanation, E. V. Ingraham has been able to remove for his students much of the mystery that so often exists in the minds of those who do not perfectly understand the silence. Definite instructions, with much of the inspiration and the wisdom that have always characterized Mr. Ingraham's classes on the silence, are contained in his book, entitled "The Silence." The book consists of extracts from talks given before his classes. It is published in two bindings: paper, $.35; keratol, $2.

People are recognizing the power of their spoken words in shaping the events of their lives. This fact is proved by the frequency with which we are asked this question: "How can I gain control of my thoughts and my words so that I will spontaneously use those of a positive, upbuilding nature?" Imelda Octavia Shanklin's booklet entitled "Good Words" is a splendid answer to that question. It explains the effect of uttered thoughts and encourages the student to use only such speech as will promote good will among his associates. The price of this little booklet is $.25.

HUNDREDS OF AFFIRMATIONS AND TREATMENTS

written in the first person
will be found in the January number of

UNITY DAILY WORD

10 cents a copy Monthly, $1 a year

T
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YOUTH
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H

This simple design expresses the purpose of our new magazine, *Youth*—to link Truth and Youth inseparably.

FOR YOUNG PEOPLE
Of Any Age

Unity offers this new magazine. It will deal with the problems of youth, freely, frankly, honestly, compellingly, convincingly, dodging no issues, refusing answers to no questions, evading no subjects, giving its readers opportunity to answer their own and one another's queries and to comment on one another's answers.

FICTION

will be a feature—almost a departure in the field of metaphysics—fiction with the only quality that makes fiction worth while, the Truth, in it. If you want the truth about the current problems of Youth, or if you want your young friends to have it, subscribe for the new magazine. Its first issue is for January, 1927.

The price, $1 a year.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

TAKING INVENTORY

January 1, for most business houses means an annual business housecleaning—taking inventory of the stock on hand, preparing sales and cost figures for the past year, studying the weak points in the business, and making plans for greater efficiency in the coming year.

Are you overlooking this business housecleaning for yourself? Are you taking inventory of your stock on hand and making plans for the coming year's development? Are you too studying the methods which some competitor is using successfully?

At a recent meeting composed of ministers and newspaper men, one speaker made the statement that Henry Ford had had more publicity (not paid advertising but newspaper publicity) than any other man in the country and that every big story about Henry Ford that had "broken" was the story of an instance in which Mr. Ford had proved himself a Christian, either in his dealings with his employees or with his competitors.

Does this mean anything to you? To us it means that, more and more, big business is finding it wise and profitable to put Christian principles in its business. You too will find it so and you will find also that *Christian Business*, our magazine for business people, will help you to do this.

Christian Business teaches the practical application of the Jesus Christ teachings to business. Its price—a small investment for improved business methods—is $1 a year.

BEGINNING AGAIN

This is the title of Unity's newest booklet, one which includes the most popular articles that have appeared in Unity Daily Word since its first issue in July, 1924.

Note the contents:

"Beginning Again;" "The Silence—The Key to Spiritual Consciousness;" "A Metaphysical Platform;" "The Way of Silence;" "Concentration and Consecration;" "Now are We the Sons of God;" "Metaphysical Diagnosis;" "The Magic of Praise;" "Man's Seven Senses;" "The High Watch;" also two songs (words and music).

The price of "Beginning Again" is $.35.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonials:

Los Angeles, Calif.—Your interesting bulletin describing the work of Silent-70 has been received. I think that Silent-70 is bound to prosper; the work of cheering and uplifting humanity is certainly the work that Jesus Christ instituted here on earth. You may enter my name as that of one who wishes to assist in the betterment of all people, with an unselfish motive. I am willing to take the name of a prisoner and to correspond with him, and thus help spread the glorious message of the risen Christ.—*Mrs. C. E. D., Silent-70 No. ES-30.*

A Prison—I received your book, "Lessons in Truth," for which I thank you very much. I intend to study it with my whole soul. I now see that no one can live in the right manner unless he has God in his heart. I never gave a thought to God until I came here; one day I picked up a *Unity* magazine and read it, and it gave me a very wonderful thought. Since then I have been very deep in study about my soul, and I want to live for God from now on. —*A Prisoner.*

UNITY GOOD WORDS CLUB

By training himself to express only good, strong, true words, one can obtain all the blessings that he can desire, for back of everything manifest is the word. The Unity Good Words club will help you to gain a fuller knowledge of the power of words and of how to make use of this power.

Membership in the club is open to all, through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town..... State .....

This blank must be signed personally by the one joining.

WILL THIS BE A HAPPY NEW YEAR

No one can answer this question for you. Your years, your days, your moments are what you make them. Your IDEA about life, that in which you believe, that about which you think, builds your body and your environment. Today you represent that about which you have thought and believed in the past. What you are thinking and believing today is making the body and the circumstances that will later be yours.

THOUGHT is your creative power. Are you satisfied with that which you now are? Are you sure that tomorrow you will picture forth a body and an environment that you will not wish to change? Are you thinking clearly, definitely, and straight to the point, knowing that your thoughts are creating after their kind; or are you thinking at random and reducing your world to chaos?

Our Bible begins with the words, "In the beginning God . . . ." Let us begin the new year with this premise, knowing that God is the very origin of all that is. Let us determine that God, the infinite good, shall be the very foundation of all that we think, say, and do. Let us know that God is the motivating power of every thought of our friends and neighbors, and seek for the good at all times, within all people and in all places.

Begin the new year by determining to devote a certain time each day to communing with the Divine Mind that is within you, so that your creations and the world that you form may show forth the perfection for which your soul is longing. How to control your thoughts, how to obtain power, mastery, and dominion in your own mind, how to determine what you will have in your world, all this is taught in the lessons of the Correspondence Course. A card to this department will bring you a booklet giving information and a blank for enrollment.

CORRESPONDENCE SCHOOL DEPT.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.

WHERE UNITY PUBLICATIONS ARE SOLD

Begin the new year with an effort toward more thorough Truth understanding!

The centers and dealers listed here have the Unity publications you need in your everyday affairs.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
ARIZ, PHOENIX—Christian Unity, Adams hotel, mezzanine flr
ARK, HOT SPRINGS—Steigler Bros, 520 Central
LITTLE ROCK—Unity Cen, rm 4 Arcade bldg
CALIF, ALAMEDA—Home of Truth, 1300 Grand
ARCADIA—Unity Class, 1031 S 6th
ATASCADERO—Mrs M A Kelly, box 293
BERKELEY—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
EL CENTRO—Mary E Lewis, 782 Com'l
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
GLENDALE—Truth Cen, 109A Brand blvd
HERMOSA BEACH—Meta Lib, 614 Loma dr
HOLLYWOOD—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
HUNTINGTON BEACH—Mrs J A Wood, 218 3d
HUNTINGTON PARK—Unity Study Class, 3130 W 68th
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; W F Lane, 1975 Washington; Unity Angelus Studio, 233 S Bdwy, rm 424; Book Shop, 542 S Bdwy, 301 Bdwy arcade; Bethel Home, 1733 W Adams
MODESTO—Unity Reading Rm, 1030 12th
NAPA—Unity Cen, 1730 Oak
OAKLAND—Unity Truth Cen, 1450-B Alice; Unity Soc, 1608 Webster; Fruitvale Truth Cen, 2822 Fruitvale; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 410 15th; Study class, 878 Wood
OCEAN PARK—Pier Ave News Stand, 161 Pier
OSDICK—Mrs D G Thomson
PASADENA—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
REDLANDS—Unity Truth Cen, suite 9, Hubbard bldg
REDONDO BEACH—R T Hendricks, Hermosa and 10th
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—Truth Seekers' Church, 1263 Main
SACRAMENTO—Unity Cen, 9th and K, rm 211 Hagelstein bldg
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412 A
SAN FRANCISCO—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SANTA BARBARA—Truth Cen, 227 E Arrellaga
SANTA CRUZ—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
S PASADENA—Unity Cen, 903 Diamond
SPRINGDALE—Unity Study Class, 2010 Springdale
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Unity Cen, r 1, box 1132
COLO, COLORADO SPRINGS—Home of Truth, 317 N Tejon
DENVER—Unity Cen, 1042 E Colfax

Ft Collins—Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View Pl
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G; Gale Bkshop, 802 F, nw, rm 32
FLA, Daytona Beach—Unity Truth Cen, 104 N Penn dr, Seabreeze
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval
Miami—Pictorial Cen, 148 N E 1st ave; Magic City Book Store, 219 N E 2d
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 257 Curran
Tampa—Unity Cen, 1107 Marion; Henry C. Parrott, 106 W Genesee
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg
Waycross—Truth Cen, 1211 Burnet
HAWAII, Honolulu—Unity Cen, 347 Saratoga rd
IDAHO, Boise—Unity Truth Cen, 1009 Wash
Pocatello—Verna I Shupe, 337 N Hayes
ILL, Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Home of Truth, 807 Lake View bldg, 116 S Michigan; Unity Study Club, 11442 Prairie
Chicago Heights—Unity Home of Truth, 1136 Emerald
Decatur—Unity Reading Rm, 322 E Macon
Evanston—Unity Study Class, 1516 Simpson
Moline—Mrs Sara Bailey, 5312 6th
Peoria—Unity Cen, 800 Wheelock bldg
Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence
Waukegan—School of Prac Christianity, 118 E Washington
IND, Anderson—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
Fort Wayne—First Church Div Science, 1210 Calhoun
Gary—M M Harrison Elston, 1645 Jefferson
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Unity Class, 75 W Maple
IOWA, Burlington—Art and Community House, 1424 West
Cedar Rapids—Unity Cen, 1011 2d ave e
Davenport—School of Div Science, McCullough bldg
Des Moines—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
Waterloo—Unity Cen, 322 Lafayette bldg
KANS, Arkansas City—Olive May Hill, 220 W Linden
Kansas City—Unity Cen, 309 Elks bldg
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, Lexington—Unity Lib, 303 Hernando bldg
Louisville—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
Shreveport—Willa S Norwood, 1178 Louisiana
MAINE, Saco—World Helpers, Flagg Pond rd
MD, Baltimore—Rev W F Jones, 648 Cider alley; Louis Dannettel, 1167 Carroll
Cumberland—Mrs Geo C Bischoff, 131 Cumberland
MASS, Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
Lowell—Mrs Frank W Derby, 11 Cascade
Springfield—Unity Cen, 21 Besse pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 4108 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois
Grand Rapids—Ida Bailey, 412 Shephard bldg; Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130 W Ionia
Saginaw—Unity Study Class, 1013 S 4th
Saginaw W S—Mrs Ina Childs, 712 Benjamin

E Tawas—F A Stiffler
Traverse City—Hannah & Lay Merc Co, Front st
MINN, Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 3133 36th s
St Paul—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby; Miss Barbara Ludwig, 308 Pittsburgh bldg
MISS, Greenwood—R L Hataway, 807 S Main
MO, Joplin—Mrs H E Millsap, 827 Wall
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen (colored), 1705 E 19th
Lees Summit—Unity Community Soc, Unity Farm
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Unity Cen, Hotel Melbourne, Grand and Lindell; Soc of Prac Christianity, 3537 Crittenden; Truth Cen, 4020 Lindell; Mrs J C Appel, 2631 Russell; Mrs D E Klyce, 5152 Enright
MONT, Butte—Keefe Bros, 25 Park; C Burgess
Glasgow—Chas Gray Miller, 636 N 2d
NEBR, Lincoln—Unity Soc, 1413 O
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 2
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Irvington—Unity Soc, 1409 Clinton
Montclair—M Elizabeth Blackmore, 303 Claremont
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
Rahway—Minnie Baker, 25 Whittier
N M, Raton—Mary Schleifer, 321 N 4th
N Y, Brooklyn—Uniyt Soc, 118 Pierrepont; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 14 Bonefoy Pl
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87; Unity Study Class, 2525 7th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Akron—Unity Church of Truth, 283 S. Main; Unity Cen, 206 Metropolitan bldg
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon; Church of Truth, 7th and Elm, Hall B, Odd Fellows Temple
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
Dayton—Unity Study Class, 309 Lowe bldg
Hamilton—Unity Temple, 117 Ross
Marion—Mrs Frank P Evans, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 223 Michigan; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 305 Baltimore bldg; Unity Home of Truth, Library Book 422
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 405 Yamhill; Tansing Book Co, 330 Morrison; Unity Cen, 167 Park
PA, Butler—Ethel C Turner, 426 N Washington

CHESTER—Mrs W T Lewis, Ridley drive, Garden City
ERIE—Truth Cen, Reed house
KNOXVILLE—Mrs W B Carr, 33 East
PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th; Dion Martinez, 5211 Greene
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, AIKEN—Mrs Daisy Dore, 1305 Richland
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 1 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
BROWNSVILLE—Unity Cen, 1205 Washington
DALLAS—Unity Cen, 1911 Elm, 402 Melba Theatre bldg
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GREENVILLE—Collins Book Co, 2901 Lee
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MARSHALL—Bible Study Club, r 3, box 22
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
VA, ROANOKE—Unity Cen, 15 Franklin rd, s w
WASH, BELLINGHAM—Harriet E Griffin, 1208 Broadway
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SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1330 1st; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Unity Lib, 320 Pine, rm 211
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
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YAKIMA—Church of Truth, 131 N 2d
WIS, MADISON—Unity Cen, 1812 Van Hise
MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
RACINE—Unity Cen, 105 Arcade bldg
WYO, CASPER—Unity Study Club, box 651
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
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N NEW ZEALAND, PALMERSTON—Peggy Powell, 177 Featherstone
SCOTLAND, GLASCOW—Unity Lib, 1558 Gt Western rd
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